A BRIEF DECLARATION AND VINDICATION OF THE Doctrine OF THE TRINITY: As also of the Person and Satisfaction of CHRIST.

Accommodated to the Capacity and Use of such as may be in danger to be Seduced: And the Establishment of the Truth.

The third Impression.

John 5. 39. *Search the Scriptures.*

By *J. Owen*, D. D.

London, Printed for *Nath. Ponder*, at the Sign of the Peacock in the *Poultry* near *Cornhill*, and in *Chancery-Lane* near *Fleetstreet*.

Imprimatur,

Rob. Grove, R. P. D. Episcop. Lond. à Sac. Dom.

Feb. 3. 166$\frac{8}{9}$.

TO THE READER.

Christian Reader,

THis small Treatise hath no other design but thy good, and establishment in the Truth. And therefore as laying aside that Consideration alone: I could desirously have been excused from the Labour of those Hours which were spent in its Composure; so in the Work it self, I admitted of no one thought, but how the things treated of in it, might and ought to be managed unto thy spiritual Benefit and Advantage. Other designs most Men have in Writing what is to be exposed to publick view, and lawfully may have so; in this I have nothing but meerly thy Good. I have neither been particularly provoked, nor opposed by the Adversaries of the Truth here pleaded for; nor have any need from any self-respect, to publish such a small plain Discourse as this; Love alone to the Truth, and the welfare of thy Soul, have given Efficacy to their Importunity who pressed me to this small service.

The Matters here treated of, are on all hands confeſſed to be of the greateſt moment; ſuch as the eternal Welfare of the Souls of Men, is immediately and directly concerned in. This all thoſe who believe the Sacred Truths here propoſed and explained, do unanimouſly profeſs and contend for; nor is it denied by thoſe by whom they are oppoſed. There is no need therefore to give thee any eſpecial Reaſons to evince thy concernment in theſe things, nor the greatneſs of that concernment, thereby to induce thee unto their ſerious conſideration. It were well indeed that theſe great, ſacred, and myſterious Truths, might without contention or controverſies about them, be left unto the Faith of Believers as propoſed in the Scripture, with that Explanation of them which in the ordinary Miniſtry and Diſpenſation of the Goſpel is neceſſary and required.

Certainly theſe tremendous Myſteries, are not by us willingly to be expoſed, or proſtituted to the Cavils of every perverſe Queriſt, *and Diſputer; thoſe* συζητηταὶ τοῦ αἰῶνος τούτου; *whoſe pretended Wiſdom, indeed ignorance, darkneſs and folly, God hath deſigned to confound and deſtroy in them and by them. For my part, I can aſſure thee* Reader, *I have no mind to contend and diſpute about theſe things, which I humbly adore and believe as they are revealed. It is the Importunity of Adverſaries, in their Attempts to draw and ſeduce the Souls of Men from the Truth and Simplicity*

plicity of the Gospel in these great Fundamentals of it, that alone can justifie any to debate upon, or iristically to handle these awful Mysteries. This renders it our Duty, and that indispensibly, in as much as we are required to contend earnestly for the Faith once delivered unto the Saints. But yet also when this necessity is imposed on us, we are by no means discharged from that humble Reverence of mind, wherewith we ought always to be conversant about them; nor from that regard unto the way and manner of their Revelation in the Scripture, which may preserve us from all unnecessary intermixture of litigious or exotick Phrases and Expressions, in their Assertion and Declaration. I know our Adversaries would upon the matter decry any thing peculiarly Mysterious in these things; although they are frequently, and emphatically in the Scriptures affirmed so to be. But whilst they deny the Mysteries of the things themselves, which are such as every way become the glorious Being and Wisdom of God, they are forced to assign such ænigmatical sense unto the words, expressions and Propositions wherein they are revealed and declared in the Scripture, as to turn almost the whole Gospel into an Allegory, wherein nothing is properly expressed, but in some kind of Allusion unto what is so elsewhere: which irrational way of proceeding, leaving nothing certain in what is or may be expressed by Word or Writing, is covered over with a pretence of Right

Reaſon, which utterly refuſeth to be ſo employed. Theſe things the Reader will find afterwards made manifeſt, ſo far as the nature of this brief Diſcourſe will bear. And I ſhall only deſire theſe few things of him that intends its peruſal. Firſt, That he would not look on the ſubject here treated of, as the matter of an ordinary Controverſie in Religion.

—Neque enim hic levia aut ludicra petuntur
Præmia; lectoris de vita animæque ſalute
Certatur;

They are things which immediately and directly in themſelves, concern the eternal ſalvation of the Souls of Men; and their conſideration ought always to be attended with a due ſenſe of their weight and importance. Secondly, Let him bring with him a due Reverence of the Majeſty and Infinite incomprehenſible Nature of God, as that which is not to be proſtituted to the Captious and Sophiſtical ſcanning of Men of corrupt minds, but to be humbly adored according to the Revelation that he hath made of himſelf. Thirdly, That he be willing to ſubmit his Soul and Conſcience to the plain and obvious ſenſe of Scripture-Propoſitions and Teſtimonies, without ſeeking out Evaſions and Pretences for Unbelief. Theſe Requeſts I cannot but judg equal, and fear not the ſucceſs, where they are ſincerely complied withal.

I have only to add, That in handling the Doctrine of the Satisfaction of Christ, I have proceeded on that Principle, which as it is fully confirmed in the Scripture, so it hath constantly been maintained and adhered unto by the most of those, who with Judgment and Success have managed these Controversies against the Socinians. *And this is that the Essential Holiness of God, with his Justice or Righteousness, as the Supream Governour of all, did indispensibly require that sin should not absolutely go unpunished; and that it should do so, stands in a Repugnancy to those Holy Properties of his Nature. This, I say, hath been always constantly maintained by far the greatest number of them, who have throughly understood the Controversie in this matter, and have successfully engaged in it. And as their Arguments for their Assertion, are plainly unanswerable, so the neglect of abiding by it, is causlesly to for-go one of the most fundamental and invincible Principles in our Cause. He who first laboured in the defence of the Doctrine of the Satisfaction of Christ, after* Socinus *had formed his imaginations about the salvation that he wrought, and began to dispute about it, was* Covetus, *a Learned Man, who laid the foundation of his whole Disputation in the Justice of God, necessarily requiring and indispensibly the punishment of sin. And indeed the state of the Controversie as it is laid down by* Socinus, *in his Book* De Jesu

Chriſto, ſervatore, *which is an Anſwer to this* Covetus, *is genuine, and that which ought not to be receded from, as having been the direct ground of all the Controverſial Writings on that Subject, which have ſince been Publiſhed in* Urope; *And it is in theſe words laid down by* Socinus *himſelf.* Communis & Orthodoxa (ut aſſeris) ſententia eſt, Divinæ Jeſum Chriſtum ideo ſervatorem noſtrum eſſe, quia Juſticiæ per quam peccatores damnari merebamur, pro peccatis noſtris plene ſatisfecerit; quæ ſatisfactio Per fidem imputatur Nobis ex dono Dei credentibus. *This he aſcribes to* Covet. *The Common and Orthodox Judgment is, that Jeſus Chriſt is therefore our Saviour, becauſe he hath ſatisfied the Juſtice of God by which we being ſinners deſerved to be condemned, for all our ſins. In oppoſition whereunto he thus expreſſeth his own Opinion:* Ego vero cenſeo & Orthodoxam ſententiam eſſe arbitror, Jeſum Chriſtum ideo ſervatorem noſtrum eſſe, quia ſalutis æternæ viam nobis annuntiaverit, confirmaverit, & in ſua ipſius perſona, cum vitæ exemplo, tum ex mortuis reſurgendo, manifeſte oſtenderit, vitamque æternam nobis ei fidem habentibus ipſe daturus ſit. Divinæ autem juſtitiæ, per quam peccatores damnari meremur, pro peccatis noſtris neque illum ſatisfeciſſe, neque ut ſatisfaceret, opus fuiſſe arbitror. *I judg, and ſuppoſe it to be the Orthodox Opinion, that Jeſus*

Christ is therefore our Saviour, because he hath declared unto us the way of eternal salvation, and confirmed it in his own Person; manifestly shewing it, both by the example of his Life, and by rising from the Dead; and in that he will give eternal life unto us believing in him. And I affirm that He neither made satisfaction to the Justice of God, whereby we deserved to be damned for our sins, nor was there any need that He should so do. This is the true state of the question, and the principal subtilty of Crellius, *the great Defender of this part of the Doctrine of* Socinus *in his Book of the Causes of the Death of Christ; and the Defence of this Book* De Jesu Christo servatore, *consists in speaking almost the same with those whom he doth oppose, but still intending the same things with* Socinus *himself: This Opinion, as was said of* Socinus, Covetus *opposed and everted on the Principle before mentioned.*

The same Truth was confirmed also by Zarnovitius, *who first wrote against* Socinus *his Book; as also by* Otto Casmannus, *who engaged in the same work; and by* Abraham Salinarius. *Upon the same Foundation do proceed* Paræus, Piscator, Lubbertus, Lucius, Camero, Voetius, Amiraldus, Placæus, Rivetus, Walæus, Thysius, Altingius, Maresius, Essenius, Arnoldus, Turretinus, Baxter, *with many others. The* Lutherans, *who have managed these Controversies, as* Tarnovius, Meisnerus, Calovius, Steg-

Stegmanus, Martinius, Franzius, *with all others of their way, have constantly maintained the same great fundamental Principle of this Doctrine of the Satisfaction of Christ; and it hath well, and solidly been of late asserted among our selves on the same foundation. And, as many of these Authors do expresly blame some of the Schoolmen, as* Aquinas, Durandus, Biel, Tataretus, *for granting a possibility of pardon without satisfaction, as opening a way to the* Socinian *Error in this matter; so also they fear not to affirm, that the for-going of this Principle, of Gods* Vindictive Justice *indispensibly requiring the Punishment of sin, doth not only weaken the cause of the Truth, but indeed leave it indefensible. However I suppose, Men ought to be wary how they censure the* Authors *mentioned, as such who expose the Cause they undertook to defend, unto contempt; for greater, more able, and learned Defenders, this Truth hath not as yet found, nor doth stand in need of.*

J. O.

THE

THE
PREFACE.

THE Diſciples of our Lord Jeſus Chriſt, having made that great Confeſſion of him, in diſtinction and oppoſition unto them who accounted him only as a Prophet, *Thou art Chriſt the Son of the Living God*, Mat. 16. 14, 15, 16. He doth on the occaſion thereof, give out unto them that *great Charter* of the Churches ſtability and continuance; *Upon this Rock I will build my Church, and the gates of Hell ſhall not prevail againſt it*, v. 18. He is himſelf the *Rock* upon which his Church is built; as God is called the *Rock* of his People, on the account of his eternal Power and Immutability, *Deut.* 32. 4, 18, 31. *Iſa.* 26. 4. And himſelf the *Spiritual Rock* which gave out ſupplies of Mercy and Aſſiſtance to the People in the Wilderneſs, 1 *Cor.* 10. 4.

The Relation of the *Profeſſing Church* unto this *Rock*, conſiſts in the faith of this Confeſſion that he *is Chriſt the Son of the Living God*. This our Lord Jeſus Chriſt hath promiſed to ſecure againſt all attempts; yet ſo, as plainly to declare, that

that there ſhould be great and ſevere oppoſition made thereunto. For whereas the *prevalency* of the *Gates of Hell* in an enmity unto this confeſſion is *denied*, a great and vigorous attempt to prevail therein is no leſs certainly *foretold*; neither hath it otherwiſe fallen out. In all Ages from the firſt ſolemn foundation of the Church of the New Teſtament, it hath one way or other been fiercely attempted by the *Gates of Hell*. For ſome time after the Reſurrection of Chriſt from the Dead, the principal endeavours of *Satan*, and Men acting under him, or acted by him, were pointed againſt the very foundation of the Church, as laid in the expreſſion before mentioned. Almoſt all the Errors and *Hereſies* where-with for three or four *Centuries of years* it was perplexed, were principally againſt the Perſon of Chriſt himſelf, and conſequently the Nature and Being of the holy and bleſſed Trinity. But being diſappointed in his deſign herein, through the watchful care of the Lord Chriſt over his Promiſe; in the following Ages, Satan turned his craft and violence againſt ſundry parts of the Superſtructure; and, by the aſſiſtance of the *Papacy*, caſt them into confuſion, nothing as it were remaining firm, ſtable, and in order, but only this *one Confeſſion*, which in a particular manner the Lord Chriſt hath taken upon himſelf to ſecure.

In

In these *latter Ages* of the World, the power and care of Jesus Christ reviving towards his Church in the *Reformation* of it, even the ruined heaps of its building have been again reduced into some tolerable order and beauty. The old Enemy of its peace and welfare falling hereby under a disappointment, and finding his Travel and Labour for *many Generations* in a great part frustrate, he is returned again to his old work of attaquing the *Foundation* it self; as he is unweary and restless, and can be quiet neither Conquerour nor conquered; nor will be so, until he is bound and cast *into the Lake that burneth with fire*. For no sooner had the Reformation of Religion firmed it self in some of the *European Provinces*, but immediately, in a proportion of distance not unanswerable unto what fell out from the first foundation of the Church, sundry Persons, by the instigation of Satan, attempted the disturbance and ruine of it, by the very same Errors and *Heresies* about the *Trinity*, the Person of Christ, and his Offices, the Person of the Holy Ghost and his Grace, where-with it's first trouble and ruine was endeavoured. And hereof we have of late an instance given among our selves; and that so notoriously known, through a mixture of imprudence and impudence in the managers of it, that a very brief reflection upon it will suffice unto our present design.

It

It was alwayes ſuppoſed, and known to ſome, that there are ſundry Perſons in this Nation, who having been themſelves ſeduced into *Socinianiſm*, did make it their buſineſs under various pretences to draw others into a compliance with them in the ſame way and perſwaſion. Neither hath this for ſundry years been ſo ſecretly carried, but that the deſign of it hath variouſly diſcovered it ſelf by *overt acts* of Conferences, Diſputations, and publiſhing of Books; which laſt way of late hath been ſeduloufly purſued. Unto theſe three is now a *viſible Acceſſion* made, by that ſort of People whom Men will call *Quakers*, from their deportment at the firſt erection of their way, long ſince deſerted by them; until by ſome new Revolutions of Opinions, they caſt themſelves under a more proper denomination. That there is a conjunction iſſued between both theſe ſorts of Men, in an Oppoſition to the *holy Trinity*, with the Perſon aud Grace of Chriſt, the *Pamphlets* of late publiſhed by the one and the other do ſufficiently evince. For however they may ſeem in ſundry things as yet to look divers ways, yet like *Samſon*'s *Foxes*, they are knit together by the taile of conſent in theſe Firebrand Opinions, and joyntly endeavour to conſume the ſtanding Corn of the Church of God. And the joynt-management of their buſineſs of late, hath been as though it were their deſign

deſign, to give as great a *vogue* and report to their *Opinions*, as by any wayes they are able. Hence, beſides their attempts to be proclaiming their Opinions under various pretences, in all Aſſemblies whereunto they may intrude themſelves, as they know without trouble, they are exceedingly ſedulous in ſcattering and *giving away*, yea, *impoſing gratis*, and as to ſome *ingratiis*, their ſmall Books which they publiſh, upon all ſorts of perſons promiſcuouſly, as they have advantage ſo to do. By this means their Opinions being of late become the talk and diſcourſe of the *common ſort of Chriſtians*, and the Exerciſe of many, amongſt whom are not a few, that on ſundry accounts (which I ſhall not mention) may poſſibly be expoſed unto diſadvantage and prejudice thereby; it hath been thought meet by ſome, that the *Sacred Truths* which theſe men oppoſe, ſhould be plainly and briefly aſſerted and confirmed from the Scripture; that thoſe of the *meaneſt ſort of Profeſſors*, who are ſincere and upright, exerciſing themſelves to keep a good Conſcience in matters of Faith and Obedience to God, may have ſomewhat in a readineſs, both to guide them in their further enquiry into the Truth, as alſo to confirm their Faith in what they have already received, when at any time it is ſhaken or oppoſed by the *cunning ſleights of men that lye in wait to deceive*.

And

And this comprizeth the deſign of the enſuing Diſcourſe. It may poſſibly be judged *needleſs* by ſome, as it was in its firſt propoſal by him by whom it is written, and that becauſe this matter at preſent is by an eſpecial Providence caſt on other hands, who both have, and doubtleſs, as *occaſion* ſhall require, will *well acquit themſelves* in the defence of the Truths oppoſed. Not to give any other account of the Reaſon of this ſmall undertaking, it may ſuffice, that *in publico diſcrimine omnis homo miles eſt*; Every mans concernment lying in a *common danger*, it is free for every one to manage it as he thinks beſt, and is able, ſo it be without prejudice to the *whole*, or the particular concerns of others. If a City be on *fire*, whoſe *Bucket* that brings Water to quench it ought to be refuſed? The attempt to caſt fire into the *City of God*, by the Opinions mentioned, is open and plain, and a timely ſtop being to be put unto it, the more hands are orderly employed in its quenching, the more ſpeedy and ſecure is the effect like to be.

Now, becauſe the Aſſertors of the Opinions mentioned do ſeem to ſet out themſelves to be *ſome great Ones*, above the ordinary rate of Men, as having found out, and being able publickly to maintain ſuch things, as never would have entered into the minds of others to have thought on, or conceived; and alſo that they

they ſeem with many to be thought worthy of their conſideration becauſe they now are *new* and ſuch as they have not been acquainted with-al; I ſhall in this *Prefatory* entrance, briefly manifeſt that thoſe who have amongſt us undertaken the management of theſe Opinions, have brought nothing *new* unto them, but either a little *contemptible Sophiſtry* and caption of words on the one hand, or *futulous*, affected, unintelligible expreſſions on the other; the Opinions themſelves being no other, but ſuch as the *Church of God* having been oppoſed by, and troubled with from the beginning, hath prevailed againſt, and triumphed over in all Generations. And were it not that *Confidence* is the only relief which engaged *Impotency* adheres unto, and expects ſupplies from, I ſhould greatly admire that thoſe amongſt us, who have undertaken an inforcement of theſe old exploded errours, whoſe weakneſs doth ſo openly diſcover and proclaim it ſelf in all their endeavours, ſhould judg themſelves competent to give a new ſpirit of life to the dead Carkaſs of theſe *rotten Hereſies*, which the faith of the Saints in all Ages hath triumphed over; and which *Truth* and *Learning* have under the care and watchfulneſs of Chriſt, ſo often baffled out of the World.

The *Jews* in the time of our Saviours Converſe on the Earth, being fallen greatly from the Faith and Worſhip of their Fore-fathers,

and ready to ſink into their laſt and *utmoſt Apoſtacy* from God, ſeem amongſt many other Truths, to have much loſt that of the Doctrine of the Holy *Trinity*, and of the Perſon of the *Meſſiah*. It was indeed ſuited in the diſpenſation of God, unto the Work the *Lord Jeſus* had to fulfil in the World, that before his Paſſion and Reſurrection, the knowledg of his Divine Nature as unto his Individual Perſon, ſhould be concealed from the moſt of Men. For this cauſe, although he was in the *form of God, and thought it no robbery to be equal with God*, yet *he made himſelf of no reputation*, by taking on him the form of a Servant, and made in the likeneſs of men, that being found in the faſhion of a Man, he might be obedient unto Death, *Phil.* 2. 7, 8, 9. whereby his Divine Glory was *veiled* for a ſeaſon, until he was *declared to be the Son of God with Power, according to the Spirit of Holineſs, by the Reſurrection from the dead*, Rom. 1. 4. And then *was glorified with that glory which he had with the Father before the World was*, John 17. 3. And as this diſpenſation was needful unto the accompliſhment of the whole work, which as our Mediatour he had undertaken; ſo in particular, he who was in himſelf the *Lord of Hoſts*, *a Sanctuary to them that feared him*, became hereby *a ſtone of ſtumbling, and a rock of offence to both the Houſes of* Iſrael, *for a gin and for a ſnare to the Inhabitants of* Jeruſalem,

ruſalem, Iſa. 8. 13, 14. See *Luke* 2. 34. *Rom.* 9. 33. 1 *Pet.* 2. 8. *Iſa.* 28. 26. But yet notwithſtanding as occaſions required, ſuitably unto his own holy Ends and Deſigns, he forbare not to give plain and open teſtimony to his own *Divine Nature* and eternal Pre-exiſtence unto his Incarnation. And this was it, which of all other things moſt provoked the *carnal Jews* with whom he had to do. For having, as was ſaid, loſt the Doctrine of the *Trinity*, and Perſon of the *Meſſiah* in a great meaſure, when ever he aſſerted his *Deity*, they were immediately enraged and endeavoured to deſtroy him. So was it plainly, *John* 8. 56, 57, 58, 59. Saith he, *Your Father* Abraham *rejoyced to ſee my day, and he ſaw it and was glad: then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen* Abraham? *Jeſus ſaid unto them, Verily I ſay unto you, before* Abraham *was I am: Then took they up ſtones to caſt at him.* So alſo, *John* 10. 30, 31, 32, 33. *I and my Father are one: Then the Jews took up ſtones again to ſtone him; Jeſus anſwered them, Many good Works have I ſhewed you from my Father, for which of thoſe Works do you ſtone me? The Jews anſwered him ſaying, for a good work we ſtone thee not, but for blaſphemy, and becauſe that thou being a Man, makeſt thy ſelf God.* They underſtood well enough the meaning of thoſe words, *I and my Father are one*; namely that they were a

plain Assertion of his being God. This caused their rage. And this the *Jews* all abide by to this day; namely, that he declared himself to be *God*, and therefore they slew him. Whereas therefore the first discovery of a *plurality of Persons in the Divine Essence* consists in the Revelation of the Divine Nature and *Personality* of the Son; this being opposed, persecuted, and blasphemed by these *Jews*, they may be justly looked upon and esteemed as the *first Assertors* of that misbelief, which now some seek again so earnestly to promote. The *Jews* persecuted the Lord Christ, because he being a Man, declared himself also to be God; and others are ready to revile & reproach them, who believe and teach what he declared.

After the Resurrection and Ascension of the Lord Jesus, all things being filled with Tokens, Evidences and Effects of his Divine Nature and Power, *Rom.* 1.4. The Church that began to be gathered in his Name, and according to his Doctrine, being by his especial Institution to be initiated into the express profession of the Doctrine of the Holy Trinity, as being to be *baptized* in the Name of *the Father, and the Son, and the Holy Ghost*, which confession comprizeth the whole of the truth contended for, and by the indispensible placing of it at the first entrance into all obedience unto him, is made the Doctrinal Foundation of the Church, it continued for a season it the quiet and undisturbed possession of this Sacred Treasure. The

The *first* who gave diſquietment unto the *Diſciples of Chriſt* by perverting the Doctrine of the Trinity was *Simon Magus*, with his followers; an account of whoſe monſtrous figments, and unintelligible imaginations, with their coincidence with what ſome men dream in theſe latter dayes, ſhall elſe where be given. Nor ſhall I need here to mention the *Colluvies* of *Gnoſticks*, *Valentinians*, *Marcionites* and *Manichees*, the foundation of all whoſe abominations lay in their *miſ-apprehenſions* of the being of God, their unbelief of the *Trinity* and Perſon of Chriſt, as do thoſe of ſome others alſo.

In eſpecial there was one *Cerinthus* who was more active than others in his oppoſition to the Doctrine of the Perſon of Chriſt, and therein of the Holy Trinity. To put a ſtop unto his Abominations, all Authors agree that *John* in writing his Goſpel, prefixed unto it that plain and Declaration of the *eternal Deity* of Chriſt which it is prefaced withal. And the ſtory is well atteſted by *Ireneus*, *Euſebius*, and others, from *Polycarpus* who was his Diſciple, that this *Cerinthus* coming into the place where the Apoſtle was, he left it, adding, as a reaſon of his departure, leſt the *building through the juſt judgment of God ſhould fall upon them.* And it was of the Holy, Wiſe Providence of God, to ſuffer ſome impious perſons to oppoſe this *Do-*

Cerinthus before the death of that Apoſtle, that he might by infallible Inſpiration farther reveal, manifeſt and declare it to the eſtabliſhment of the Church in future Ages. For what can farther be deſired to ſatisfie the minds of men, who in any ſenſe own the Lord Jeſus Chriſt, and the Scriptures, than that this Controverſie about the *Trinity* and *Perſon of Chriſt* (for they ſtand and fall together) ſhoud be ſo eminently and expreſly determined, as it were immediately from Heaven.

But he, with whom we have to deal in this matter, neither ever did, nor ever will, nor can acquieſce or reſt in the Divine Determination of any thing which he hath ſtirred up Strife and Controverſy about. For as *Cerinthus* and the *Ebionites* perſiſted in the Hereſy of the *Jews*, who would have ſlain our Saviour for bearing witneſs to his own Deity, notwithſtanding the evidence of that teſtimony, and the right apprehenſion which the *Jews* had of his mind therein; ſo he excited others to engage and perſiſt in their oppoſition to the Truth, notwithſtanding this *ſecond particular determination* of it from Heaven, for their confutation or confuſion. For after the more weak and confuſed oppoſitions made unto it by *Theodotus Coriarius*, *Artemon*, and ſome others, at length a ſtout Champion appears viſibly and expreſly engaged againſt theſe Fundamentals of our Faith,

Faith. This was *Paulus Samosatenus*, Bishop of the Church of *Antioch*, about the year 272. A man of most intolerable pride, passion, and folly; the greatest that hath left a name upon *Ecclesiastical Records*. This man openly and avowedly denyed the *Doctrine of the Trinity*, and the *Deity of Christ* in an especial manner. For although he endeavoured for a while, to *cloud his impious sentiments* in ambiguous expressions, as others also have done, (*Euseb. lib. 7. cap. 27.*) yet being pressed by the Professors of the Truth, and supposing his party was somewhat confirmed, he plainly defended his *Heresie*, and was cast out of the Church wherein he presided. Some *sixty years* after, *Photinus* Bishop of *Syrmium*, with a pretence of more sobriety in life and conversation, undertook the management of the same design, with the same success.

What ensued afterwards among the Churches of God in this matter, is of too large and diffused a nature to be here reported. These instances I have fixed on, only to intimate unto Persons whose condition or occasions afford them not ability or leisure of themselves, to enquire into the memorials of times past amongst the Professors of the Gospel of Christ, that these oppositions which are made at present amongst us unto these fundamental Truths, and derived immediately from the late renewed in-

forcement of them made by *Faustus Socinus* and his followers, are nothing but old baffled attempts of Satan, against the *Rock of the Church*, and the building thereon, in the confession *of the Son of the Living God.*

Now, as all Men who have ought of a due Reverence of God, or his Truth remaining with them, cannot but be wary how they give the least admittance to such Opinions as have from the beginning been witnessed against, and condemned by Christ himself, his Apostles and all that followed them in their Faith and Ways in all Generations; so others whose hearts may tremble for the danger they apprehend which these *sacred Truths* may be in, of being corrupted or defamed, by the present opposition against them, may know that it is no other, but what the Church and faith of Professors hath already been exercised with, and through the Power of him that enables them, have constantly triumphed over. And for my part, I look upon it as a blessed effect of the holy wise Providence of God, that those who have long harboured these Abominations of denying the *holy Trinity*, the *Person* and *Satisfaction of Christ* in their minds, but yet have sheltered themselves from common observation under the *shades* of dark obscure and uncouth expressions, with many other specious pretences, should be given up to joyn themselves with such Persons, and to profes

ſeſs a community of perſwaſion with them in thoſe Opinions, as have rendred themſelves *infamous* from the firſt Foundation of Chriſtianity, and wherein they will aſſuredly meet with the ſame ſucceſs as thoſe have done, who have gone before them.

For the other *Head* of Oppoſition made by theſe Perſons unto the Truth, in reference unto the *Satisfaction of Chriſt*, and *the Imputation of his Righteouſneſs* thereon unto our Juſtification, I have not much to ſay as to the time paſt. In general, the Doctrine wherein they boaſt, being firſt brought forth in a rude miſhapen manner by the *Palagian Hereticks*, was afterwards improved by one *Abailardus*, a *Sophiſtical Scholar* in *France*; but owes its principal form and poiſon unto the endeavours of *Fauſtus Socinus*, and thoſe who have followed him in his ſubtile attempt to corrupt the whole Doctrine of the Goſpel. Of theſe Men are thoſe amongſt us, who at this day ſo buſily diſpute and write about the *Trinity*, the *Deity of Chriſt*, and *his Satisfaction*, the Followers and Diſciples. And it is much more from their *Maſters*, who were ſome of them Men learned, diligent, and ſubtile, than from themſelves, that they are judged to be of any great conſideration. For I can truly ſay, that upon the ſedate examination of all that I could ever yet hear, or get a ſight of, either ſpoken or written by them, that

is

is any amongst us, I never yet observed an undertaking of so great importance managed with a greater evidence of *Incompetency* and inability, to give any tolerable countenance unto it. If any of them shall for the future attempt to give any *new countenance* or props to their *tottering Errours*; it will doubtless be attended unto by some of those many, who cannot but know that it is incumbent on them *to contend earnestly for the Faith once delivered unto the Saints.* This present brief endeavour is only to assist and direct those, who are less exercised in the ways of managing Controversies in Religion, that they may have a brief comprehension of the Truths opposed, with the firm Foundations whereon they are built, and have in a readiness to shield their Faith, both against the *fiery Darts of Satan*, and secure their minds against the cunning sleights of Men, who lie in wait to deceive. And wherein this Discourse seems in any thing to be too *brief*, or concise the *Author* is not to be blamed; who was confined unto these strait bounds, by those whose requests injoyned him this Service.

The Doctrine of the Holy Trinity Explained and Vindicated.

THE Doctrine of the *bleſſed Trinity* may be conſidered two ways. Firſt, In reſpect unto the Revelation and propoſal of it in the Scripture, to direct us unto the Author, Object and End of our Faith, in our Worſhip and Obedience. Secondly, As it is farther declared and explained, in terms, expreſſions, and propoſitions, educed from the *Original Revelation* of it, ſuited thereunto, and meet to direct and keep the mind from undue apprehenſions of the things it believes; and to declare them unto farther *edification*.

In the firſt way, it conſiſts meerly in the *Propoſitions* wherein the Revelation of God is expreſſed in the Scripture; And in this regard two things are required of us. Firſt, To *underſtand* the terms of the Propoſitions, as they are *Enunciations* of Truth: And ſecondly, To *believe* the things taught, revealed, and declared in them.

In the firſt *Inſtance*, no more, I ſay, is required of us, but that we *aſſent* unto the *Aſſertions* and Teſtimonies of God concerning himſelf, accord-

cording to their natural and genuine ſence, as he will be *known*, believed in, feared and worſhipped by us, as he is our Creator, Lord, and Rewarder; and that becauſe he himſelf hath by his Revelation, not only warranted us ſo to do, but alſo made it our duty neceſſary and indiſpenſible. Now the ſum of this *Revelation* in this matter is, that *God is one*; that this one God, *is Father, Son, and Holy Ghoſt*; *that the Father is the Father of the Son*; *and the Son, the Son of the Father*; and the *Holy Ghoſt*, the Spirit of the Father and the Son; and that in reſpect of this their mutual Relation, they are diſtinct from each other.

This is the *ſubſtance* of the Doctrine of the *Trinity* as to the firſt direct concernment of Faith therein. The firſt intention of the Scripture in the Revelation of God towards us is, as was ſaid, that we might *fear him*, believe, worſhip, obey him, and live unto him, as God. That we may do this in a due manner, and worſhip the *only true God*, and not adore the falſe imaginations of our own minds, it declares, as was ſaid, that *this God is one, the Father, Son, and Holy Ghoſt*; that the *Father is this one God, and therefore is to be believed in*, worſhipped, obeyed, lived unto, and in all things conſidered by us as the firſt Cauſe, Soveraign Lord, and laſt end of all: That the *Son* is the *one true God*, and therefore is to be believed in, worſhipped,

obeyed,

obeyed, lived unto, and in all things conſidered by us as the firſt Cauſe, Soveraign Lord, and laſt End of all. And ſo alſo of the Holy Ghoſt. This is the *whole* of Faiths concernment in this matter, as it reſpects the direct Revelation of God made by himſelf in the Scripture, and the firſt proper general end thereof. Let this be clearly confirmed by direct and *poſitive Divine Teſtimonies* containing the Declaration and Revelation of God concerning himſelf, and Faith is ſecured as to all its concerns. For it hath both its proper *formal object*, and is ſufficiently enabled to be *directive* of Divine Worſhip and Obedience.

The Explication of this Doctrine unto *Edification* ſuitable unto the Revelation mentioned, is of another conſideration. And two things are incumbent on us to take care of therein. Firſt, that what is affirmed and taught, do directly tend unto the ends of the Revelation it ſelf, by informing and inlightning of the mind in the knowledge of the myſtery of it, ſo far as in this life we are by *Divine Aſſiſtance* capable to comprehend it; that is, that Faith may be increaſed, ſtrengthened and confirmed againſt temptations and oppoſitions of Satan, and men of corrupt minds; and that we may be diſtinctly directed unto, and encouraged in the Obedience unto, and Worſhip of God that are required of us. Secondly, That nothing be

be affirmed or taught herein, that may beget, or occaſion any *undue apprehenſions* concerning God, or our Obedience unto him, with reſpect unto the beſt, higheſt, ſecureſt Revelations, that we have of him and our duty. Theſe things being done and ſecured, the End of the Declaration of this Doctrine concerning God is attained.

In the Declaration then of this Doctrine unto the Edification of the Church, there is contained a farther Explanation of the things before aſſerted, as propoſed directly, and in themſelves as the object of our Faith, namely, *how God is one*, in reſpect of his *Nature, Subſtance, Eſſence*, Godhead, or Divine Being. How being Father, Son, and Holy Ghoſt, he ſubſiſteth in theſe three diſtinct Perſons, or *Hypoſtaſies:* and what are their mutual reſpects to each other, by which as their peculiar properties, giving them the manner of their ſubſiſtence, they are diſtinguiſhed one from another; with ſundry other things of the like neceſſary conſequence unto the Revelation mentioned. And herein, as in the Application of all other Divine Truths and Myſteries whatever, yea, of all *Moral commanded Duties*, uſe is to be made of ſuch words and expreſſions as it may be are not *literally* and *formally* contained in the Scripture; but only are unto our conceptions & apprehenſions *expoſitory* of what

is so contained. And to deny the *Liberty*, yea, the necessity hereof, is to deny all *Interpretation* of the Scripture, all endeavours to express the sense of the words of it, unto the understandings of one another; which is in a word to render the Scripture it self altogether useless. For if it be *unlawful* for me to speak or write what I conceive to be the sense of the Words of the Scripture, and the nature of the thing signified and expressed by them, it is unlawful for me also to *think* or conceive in my mind, what is the sense of the words or nature of the things; which to say, is to make *Brutes* of our selves, and to frustrate the whole design of God in giving unto us the great priviledg of his Word.

Wherefore in the *Declaration* of the Doctrine of the *Trinity*, we may *lawfully*, nay, we must *necessarily*, make use of other words, phrases, and expressions than what are *Literally* and *Syllabically* contained in the Scriptures, but teach no other things.

Moreover, whatever is so revealed in the Scripture, is no less *true* and divine as to whatever necessarily followeth thereon, than it is, as unto that which is principally revealed, & directly expressed. For how far soever the Lines be drawn and extended, from truth nothing can follow and ensue but what is true also; and that in the same kind of Truth, with that which it is derived

and

and deduced from. For if the principal Aſſertion be a Truth of *Divine Revelation*, ſo is alſo whatever is included therein, and which may be rightly from thence collected. Hence it follows, that when the Scripture revealeth the Father, Son, and Holy Ghoſt, to be *one God*, ſeeing it neceſſarily and unavoidably follows thereon that they are one in *Eſſence*, wherein alone it is poſſible they can be one; and three in their *diſtinct Subſiſtences*, wherein alone it is poſſible they can be *three:* This is no leſs of *Divine Revelation*, than the firſt principle from whence theſe things follow.

Theſe being the *reſpects* which the Doctrine of the *Trinity* falls under, the neceſſary method of Faith and Reaſon in the believing and declaring of it, is plain and evident.

1. The Revelation of it is to be aſſerted and vindicated, as it is propoſed to be believed for the ends mentioned. Now this is, as was declared, that there is *one God*; *that this God, is Father, Son, and Holy Ghoſt*; and ſo, that the Father is God, ſo is the Son, ſo is the Holy Ghoſt.

This being received and admitted by Faith, the *Explication* of it is, (2.) To be inſiſted on, and not taken into conſideration, until the other be admitted. And herein lies the prepoſterous courſe of thoſe who *fallaciouſly* and captiouſly go about to oppoſe this ſacred truth.

They

They will always begin their oppoſition, not unto the *Revelation* of it, but unto the *Explanation* of it which is uſed only for farther edification. Their Diſputes and Cavils ſhall be againſt the *Trinity*, *Eſſence*, *Subſtance*, *Perſons*, *Perſonality*, *Reſpects*, *Properties* of the Divine Perſons, with the *Modes* of expreſſing theſe things, whilſt the plain *Scriptural Revelation* of the things themſelves, from whence they are but explanatory deductions, is not ſpoken to, nor admitted unto confirmation. By this means have they entangled many *weak unſtable Souls*, who when they have met with things too high, hard, and difficult for them, (which in Divine Myſteries they may quickly do) in the *Explication* of this Doctrine, have ſuffered themſelvs to be taken off from a due conſideration of the full and plain *Revelation* of the thing it ſelf in Scripture; until their temptations being made ſtrong, and their darkneſs increaſed, it was too late for them to return unto it; as bringing along with them the *Cavils* wherewith they were prepoſſeſſed, rather than that Faith and Obedience which is required. But yet all this while theſe Explanations ſo excepted againſt, are indeed not of any *Original conſideration* in this matter. Let the direct expreſs Revelations of the Doctrine be firmed, they will *follow of themſelves*, nor will be excepted againſt by thoſe who believe and re-

ceive it. Let that be rejected, and they will *fall of themſelves*, and never be contended for by thoſe who did make uſe of them. But of theſe things we ſhall treat again afterwards.

This therefore is the way, the only way that we *rationally* can, and that which in *duty* we ought to proceed in, and by, for the aſſerting and confirming of the Doctrine of the *Holy Trinity* under conſideration; namely, that we produce *Divine Revelations*, or Teſtimonies, wherein Faith may ſafely reſt and acquieſce, that *God is one*; *that this one God is Father, Son, and Holy Ghoſt*; ſo that the *Father is God*, ſo *alſo is the Son*, and the *Holy Ghoſt likewiſe*; and as ſuch are to be believed in, obeyed, worſhipped, acknowledged as the firſt Cauſe, and laſt End of all, our Lord and Reward. If this be not admitted, if ſomewhat of it be not particularly denyed, we need not, we have no warrant or ground, to proceed any farther, or at all to diſcourſe about the Unity of the Divine Eſſence, or the diſtinction of the Perſons.

We have not therefore any *Original Conteſt* in this matter with any, but ſuch as deny either *God to be one*, or the *Father to be God*, or the *Son to be God*, or the *Holy Ghoſt ſo to be*. If any deny either of theſe in particular, we are ready to confirm it by ſufficient Teſtimonies of Scrip-

Scripture, or clear and undeniable Divine Revelation. When this is *evinced* and *vindicated*, we ſhall willingly proceed to manifeſt that the Explications uſed of this Doctrine unto the Edification of the Church are according to Truth; and ſuch as neceſſarily are required by the nature of the things themſelves. And this gives us the Method of the ſmall enſuing Diſcourſe, with the Reaſons of it.

The firſt thing which we affirm to be delivered unto us by Divine Revelation, as the Object of our Faith, is, that *God is one*. I know that this may be uncontroulably evidenced by the light of Reaſon it ſelf, unto as good and quiet an *Aſſurance* as the mind of man is capable of in any of its apprehenſions whatever. But I ſpeak of it now, as it is confirmed unto us by *Divine Revelation*. How this Aſſertion of *one God*, reſpects the Nature, Eſſence, or Divine Being of God, ſhall be declared afterwards. At preſent it is enough to repreſent the *Teſtimonies* that he is *one*, only one. And becauſe we have no difference with our Adverſaries diſtinctly about this matter, I ſhall only name ſome few of them, Deut. 6. 4. *Hear O Iſrael, the Lord our God is one Lord.* A moſt pregnant Teſtimony; and yet notwithſtanding, as I ſhall elſewhere manifeſt, the *Trinity* it ſelf, in that one Divine Eſſence is here aſſerted, Iſa. 44. 6, 8. *Thus ſaith the Lord, the*

King of Iſrael, *and his Redeemer the Lord of Hoſts, I am the firſt, and I am the laſt, and beſides me there is no God. Is there a God beſides me? Yea there is no God, I know not any.* In which alſo we may manifeſt that a plurality of Perſons is included and expreſſed. And although there be no more abſolute and ſacred Truth than this, *that God is one*; yet it may be evinced that it is no where mentioned in the Scripture, but that either in the words themſelves, or the Context of the place, a *Plurality of Perſons* in that one ſenſe is intimated.

Secondly, It is propoſed as the object of our Faith, *that the Father is God.* And herein, as is pretended, there is alſo an agreement between us, and thoſe who oppoſe the Doctrine of the Trinity. But there is a miſtake in this matter. Their *Hypotheſis*, as they call it, or indeed preſumptuous Errour, caſts all the conceptions that are given us concerning God in the Scripture, into diſorder and confuſion. For the Father, as he whom we worſhip, is often called ſo, only with reference unto his Son; as the *Son* is ſo, with reference to the Father. He is the *only begotten of the Father*, John 1. 14. But now, if this *Son* had no *præexiſtence* in his Divine Nature before he was born of the Virgin, there was no *God the Father* ſeventeen hundred years ago, becauſe there was no Son.

And

And on this ground did the *Marcionites* of old, plainly deny the *Father*, whom under the New Teſtament we worſhip, to be the God of the Old Teſtament, who made the World, and was worſhipped from the foundation o it. For it ſeems to follow, that he whom we worſhip being the *Father*, and on this ſuppoſition that the Son had no *præexiſtence* unto his Incarnation, he was not the *Father* under the Old Teſtament, he is ſome other from him that was ſo revealed. I know the *folly* of that Inference; yet how on this Opinion of the *ſole exiſtence* of the Son in *time*, Men can prove the *Father to be God*, let others determine. *He who abideth in the Doctrine of Chriſt, he hath both the Father and the Son, but whoſoever tranſgreſſeth and abideth not in the Doctrine of Chriſt, he hath not God*, 2 John 9. Whoever denyes Chriſt the Son, as the Son, that is the Eternal Son of God, he loſes the Father alſo, and the true God; he hath *not God*. For that God which is not the Father, and which ever was, and was not the Father, is not the *true God*. Hence many of the *Fathers*, even of the firſt Writers of the Church, were forced unto great pains in the confirmation of this Truth, *that the Father of Jeſus Chriſt* was he who made the World, gave the Law, ſpake by the Prophets, and was the Author of the Old Teſtament; and that againſt Men who profeſſed themſelves to be Chriſtians.

And this bruitish apprehension of theirs, arose from no other Principle but this, that the Son had only a temporal Existence, and was not the Eternal Son of God.

But that I may not in this brief Discourse digress unto other Controversies than what lies directly before us, and seeing the Adversaries of the Truth we contend for, do, in words at least, grant that the Father of our Lord Jesus Christ is the true God, or the only true God, I shall not further shew the inconsistency of their *Hypothesis* with this Confession; But take it for granted, that to us *there is one God the Father*, 1 *Cor.* 8. 6. See *John* 17. 3. So that he who is not the Father, who was not so from Eternity, whose Paternity is not equally coexistent unto his Deity, is no God unto us.

Thirdly, It is asserted and believed by the Church, that *Jesus Christ is God*, the *Eternal Son of God*; that is, He is proposed, declared, and revealed unto us in the Scripture, to be God, that is, to be served, worshipped, believed in, obeyed as God, as upon the account of his own *Divine Excellencies*. And whereas we believe and know that he was *Man*, that he was born, lived, and dyed as a Man, it is declared that he is *God also*; and that as God, he did preexist *in the form of God* before his *Incarnation*, which was effected by voluntary actings

ings of his own; which could not be without a preexiſtence in another Nature. This is proved unto us to be believed upon Divine Teſtimony, and by Divine Revelation. And the ſole enquiry in this matter is, whether this be propoſed in the Scripture as an Object of Faith, and that which is indiſpenſibly neceſſary for us to believe. Let us then nakedly attend unto what the Scripture aſſerts in this matter, and that in the order of the Books of it in ſome particular Inſtances which at preſent occur to mind; as theſe that follow.

Pſal. 45.6. *Thy Throne, O God, is for ever and ever*, applyed unto Chriſt, Heb. 1. 8. *But unto the Son he ſaith, Thy Throne, O God, is for ever and ever.*

Pſ. 68. 17, 18, 19. *The Chariots of God are twenty thouſand, even thouſands of Angels; the Lord is among them as in* Sinai *in the holy place; thou haſt aſcended on high, thou haſt led Captivity Captive, thou haſt received gifts for Men, yea, for the Rebellious alſo, that the Lord God may dwell among them*; applyed unto the Son, Eph. 4. 8. *Wherefore he ſaith, when he aſcended up on high, he led Captivity captive, and gave gifts unto Men. Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the Earth; He that deſcended is the ſame alſo that aſcended up far above all Heavens, that he might fill all things.*

Pſalm 110.1. *The Lord ſaid unto my Lord, ſit thou at my right hand*; applyed unto Chriſt by himſelf, *Mat.*22.44.

Pſalm 102. 15, 16, 17. *Of old thou haſt laid the foundation of the Earth, and the Heavens are the work of thy hands; they ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a Garment, as a Veſture ſhalt thou change them, and they ſhall be changed; but thou art the ſame, and thy years ſhall have no end.* Declared by the Apoſtle to be meant of the Son, *Heb.* 1.10.

Prov. 8. 22. to the 31. *The Lord poſſeſt me in the beginning of his way, before his works of old: I was ſet up from everlaſting, in the beginning, or ever the Earth was. When there were no depths, I was brought forth, when there were no Fountains abounding with waters. Before the Mountains were ſetled, before the Hills was I brought forth; while as yet he had not made the Earth, nor the Fields, nor the higheſt part of the duſt of the World. When he prepared the Heavens, I was there: when he ſet a compaſs upon the face of the Earth, when he eſtabliſhed the Clouds above; and the fountains of the deep; when he gave to the Sea his decree that the waters ſhould not paſs his Commandment; when he appointed the foundations of the Earth; then I was by him, as one brought up with him, and I was daily his delight, rejoycing always before him; rejoycing in the habitable parts of his Earth, and my delights were with the Sons of Men.* Iſa.

Iſa. 6. 1, 2, 3. *I ſaw alſo the Lord ſitting upon a Throne, high and lifted up, and his Train filled the Temple; above it ſtood the Seraphims, each one had ſix wings; with twain he covered his Face, with twain he covered his Feet, and with twain he did flie: And one cried unto another, and ſaid, Holy, Holy, Holy is the Lord of Hoſts, the whole Earth is full of his Glory.* Applied unto the Son, John 12. 41, 42.

Iſa. 8. 13, 14. *Sanctifie the Lord of Hoſts himſelf, and let him be your dread; let him be your fear, and he ſhall be for a Sanctuary; but for a ſtone of ſtumbling, and for a Rock of offence to both the Houſes of* Iſrael, *for a gin and for a ſnare to the Inhabitants of* Jeruſalem: applied unto the *Son*, Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 8.

Iſa. 9. 6. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his ſhoulders; and his Name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace; of the increaſe of his Government and Peace, there ſhall be no end.*

Jer. 23. 5, 6. *Behold, the day is come, ſaith the Lord, that I will raiſe unto* David *a righteous Branch, and this is his Name whereby he ſhall be called, Jehovah our Righteouſneſs.*

Hoſ. 12. 3, 4, 5. *He took his Brother by the Heel in the Womb and by his ſtrength he had power with God; yea, he had power over the Angel*

gel and prevailed; he wept and made ſupplications unto him; he found him in Bethel, and there he ſpake with us, even the Lord God of Hoſts, the Lord is his memorial.

Zach. 2.8.9. For thus ſaith the Lord of Hoſts, after the Glory hath he ſent me unto the Nations which ſpoiled ye, and ye ſhall know that the Lord of Hoſts hath ſent Me.

Mat. 16. 16. Thou art Chriſt the Son of the Living God. Luke 1. 35. The Holy Ghoſt ſhall come upon thee, the power of the moſt High ſhall overſhadow thee, therefore alſo ſhall that holy Thing which ſhall be born of thee, be called the Son of God.

John 1. 1, 2, 3. In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God all things were made by him; and without him was not any thing made that was made.

Ver. 14. And we beheld his Glory, the Glory as of the only begotten of the Father.

John 3. 3. And no Man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.

John 8. 56, 57, 58. Then ſaid the Jews unto him, Thou art not fifty years old, and haſt thou ſeen Abraham? Jeſus ſaith unto them; Verily, I ſay unto you, before Abraham was, I am.

John 10. 30. I and my Father are one.

John 17. 3. And now, O Father, glorifie thou

me

me with thine own ſelf, with the glory which I had with thee before the World was.

John 20. 28. *And* Thomas *anſwered and ſaid unto him, my Lord and my God.*

Acts 20. 28. *Feed the Church of God, which he hath purchaſed with his own Blood.*

Rom. 1. 3, 4. *Concerning his Son Jeſus our Lord, which was made of the Seed of* David *according to the fleſh, and declared to be the Son of God with power according to the Spirit of Holineſs, by the Reſurrection from the dead.*

Rom. 9. 5. *Of whom as concerning the fleſh Chriſt came; who is over all, God bleſſed for ever. Amen.*

Rom. 14. 10, 11, 12. *For we ſhall all ſtand before the Judgment ſeat of Chriſt; as it is written, As I live ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.* So then every one of us ſhall give an account of himſelf to God.

1 Cor. 8. 6. *And one Lord Jeſus, by whom are all things, and we by him.*

1 Cor. 10. 9. *Neither let us alſo tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of Serpents;* compared with *Numb.* 21. 6.

Phil. 2. 5, 6. *Let this mind be in you which was alſo in Chriſt Jeſus; who being in the form of God, thought it not robbery to be equal with God.*

Col. 1. 15, 16, 17. *Who is the Image of the inviſible God, the firſt born of every Creature; for by him were all things created, that are in Heaven,*

ven, and that are in Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him, and he is before all things, and by him all things consist.

1 Tim. 3. 16. *Without Controversie, great is the Mysterie of Godliness, God was manifested in the flesh.*

Tit. 2. 13. *Looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us.*

Hebrews the first throughout.

Chap. 3. 4. *For every House is builded by some Man, but he that built all things is God.*

1 Pet. 1. 11. *Searching what, or what manner of time the Spirit of Christ which was in them did signifie.*

Chap. 3. 18, 19. *But Christ also hath once suffered for sinners, being put to death in the flesh, but quickned by the Spirit; by which also he went and preached unto the Spirits in Prison, which sometimes were disobedient, when once the long suffering of God waited in the days of* Noah.

1 John 3. 16. *Hereby we perceive the Love of God, because he laid down his Life for us.*

Chap. 5. 20. *And we are in him that is true, even in his Son Jesus Christ, this is the true God and Eternal Life.*

Rev. 1. 8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and*

and which was, and which is to come, the Almighty.

Ver. 11. *I am Alpha and Omega, the First and the Last, and what thou seest write in a Book: And I turned to see the voice that spake with me; and being turned, I saw seven Golden Candlesticks, and in the midst of the seven Candlesticks, one like unto the Son of Man.*

Ver. 17. *And when I saw him, I fell at his feet as dead; and he laid his Right-hand upon me, saying unto me, Fear not, I am the First and the Last.*

Chap. 2. 23. *I am he which searcheth the Reins and Hearts, and will give unto every one of you according to your works.*

These are *some* of the places wherein the *truth* under consideration is revealed and declared; some of the *Divine Testimonies* whereby it is confirmed, and established; which I have not at present enquired after, but suddenly repeated as they came to mind. Many *more* of the like nature and importance may be added unto them; and shall be so as occasion doth require.

Let now any one who owns the Scripture to be the Word of God, to contain an infallible Revelation of the things proposed in it to be believed, and who hath any conscience exercised towards God for the receiving and submitting unto what he declares and reveals, take

take a view of theſe Teſtimonies, and conſider whether they do not ſufficiently propoſe this *Object* of our Faith. Shall a few poor trifling *Sophiſms*, whoſe terms are ſcarcely underſtood, by the moſt that amongſt us make uſe of them, according as they have found them framed by others, be thought meet to be ſet up in oppoſition unto theſe *multiplied Teſtimonies* of the Holy Ghoſt, and to caſt the Truth confirmed by them down from its Credit and Reputation in the Conſciences of Men. For my part, I do not ſee in any thing, but that the Teſtimonies given to the *Godhead of Chriſt*, the Eternal Son of God, are every way as clear and unqueſtionable, as thoſe are, which teſtifie to the Being of God, or that there is any God at all. Were Men acquainted with the Scriptures as they ought to be, and as the moſt, conſidering the means and advantages they have had, might have been, did they ponder and believe on what they read, or had any tenderneſs in their Conſciences as to that Reverence, Obedience, and Subjection of ſoul, which God requires unto his Word, it were utterly impoſſible that their Faith in this matter ſhould ever in the leaſt be ſhaken, by a few *lewd Sophiſms*, or *loud Clamours* of Men deſtitute of the Truth, and of the Spirit of it.

That we may now improve theſe Teſtimonies unto the end under deſign, as the nature

of

of this brief Diſcourſe will bear, I ſhall firſt remove the general Anſwers which the *Socinians* give unto them; and then manifeſt farther, how incontrolable they are, by giving an inſtance in the frivolous exceptions of the ſame Perſons to *One* of them in particular. And we are ready, God aſſiſting, to maintain, that there is not any one of them, which doth not give a ſufficient ground for Faith to reſt on in this matter concerning the Deity of Chriſt; and that againſt all the *Socinians* in the World.

They ſay therefore commonly, that we prove not by theſe Teſtimonies what is by them denied. For they acknowledg *Chriſt to be God*, and that becauſe he is exalted unto that Glory and Authority that all Creatures are put into ſubjection unto him; and all both Men and Angels are commanded to worſhip and adore him. So that he is God by *Office*, though he be not God by Nature. He is God, but he is not the *moſt high God*. And this laſt expreſſion they have almoſt continually in their mouths. *He is not the moſt High God*. And commonly with great contempt and ſcorn they are ready to reproach them who have ſolidly confirmed the Doctrine of the Deity of Chriſt, as *ignorant of the ſtate of controverſie*, in that they have not proved him to be the *moſt High God*, in ſubordination unto whom, they acknowledg *Chriſt to be God*, and that he ought to be worſhipped

ſhipped with Divine and Religious Worſhip.

But there cannot be any thing more empty and vain than theſe pretences. And beſides they accumulate in them, their former *Errors*, with the addition of new ones. For,

Firſt, The Name of the *moſt High God*, is firſt aſcribed unto God, in *Gen.* 49. 18, 19, 22. denoting his *Soveraignty* and *Dominion*. Now, as other Attributes of God, it is not *diſtinctive* of the Subject, but only *deſcriptive* of it. So are all other Excellencies of the Nature of God. It doth not intimate that there are other Gods, only he is the *moſt High*, or one over them all, but only that the True God, is *moſt High*, that is indued with Soveraign Power, Dominion and Authority over all. To ſay then, that Chriſt indeed is God, but not the *moſt high God*, is all one as to ſay he is God, but not the moſt *Holy God*, or not the *True God*. And ſo they have brought their Chriſt into the number of falſe Gods, whilſt they deny the True Chriſt who in his Divine Nature, is *over all, God bleſſed for ever*, Rom. 9. 5. A phraſe of ſpeech, perfectly expreſſing this Attribute, of the *moſt High God*.

Secondly, This Anſwer is ſuited only unto thoſe Teſtimonies which expreſs the *Name of God* with a correſponding Power and Authority unto that Name. For in reference unto theſe alone can it be pleaded with any preten-

of reason, that he is a God by Office; though that also be done very Fulsomely and Impertinently. But most of the *Testimonies* produced, speak directly unto his *Divine Excellencies*, and properties, which belong unto his Nature necessarily and absolutely. That he is *Eternal*, *Omnipotent*, *Immense*, *Omniscient*, Infinitely wise, and that he is, and worketh and produceth Effects suitable unto all these Properties, and such as nothing but they can enable him for, is abundantly proved by the foregoing Testimonies. Now all these concern a *Divine Nature*, a natural Essence, a *Godhead*, and not such Power or Authority as a Man may be exalted unto. Yea, the ascribing any of them to such a one, implyes the highest contradiction expressible.

Thirdly, This God in Authority and Office, and not by Nature, that should be the Object of our Divine Worship, is a new abomination. For they are Divine, *Essential Excellencies* that are the *formal Reason* and *Object* of Worship Religious and Divine. And to ascribe it unto any one, that *is not God by Nature*, is Idolatry. By making therefore their Christ such a God as they describe, they bring him under the severe commination of the true God, Jer. 10.11. *The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens.* That Christ they wor-

worship, they say is a God; but they deny that he is *that God that made the Heavens and the Earth*: And so leave him exposed to the threatnings of him, who will accomplish it to the uttermost.

Some other general Exceptions sometimes they make use of, which the Reader may free himself from the entanglement of, if he do but heed these ensuing Rules.

1. Distinction of Persons, (of which afterwards) it being in an infinite substance, doth no way prove a difference of *Essence* between the Father and the Son. Where therefore Christ as the Son, is said to be *another* from the Father, or *God*, spoken Personally of the Father; it argues not in the least that he is not partaker of the same Nature with him. That in one Essence there can be but one Person, may be true where the substance is finite and limited, but hath no place in that which is infinite.

2. Distinction and Inequality in respect of *Office* of Christ, doth not in the least take away his Equality and Sameness with the Father, in respect of *Nature* and Essence, *Phil.* 2. 7, 8. A Son of the same Nature with his Father, and therein *Equal* to him, may in *Office* be his Inferiour, his Subject.

Thirdly, The *Advancement* and Exaltation of Christ as *Mediator* to any Dignity whatever, upon,

upon, or in inference to the work of our Redemption and Salvation, is not at all inconsistent with the essential Honour, Dignity, and Worth, which he hath in himself as God blessed for ever. Though he humbled himself and was exalted in *Office*, yet in *Nature* he was one and the same, he changed not.

Fourthly, The Scriptures asserting the *Humanity* of Christ with the Concernments thereof, as his Birth, Life, and Death, do no more thereby deny his *Deity*, than by asserting his Deity with the essential Properties thereof, they deny his Humanity.

Fifthly, God working in and by Christ as he was Mediator, denotes the Fathers Soveraign Appointment of the things mentioned to be done, not his *immediate efficiency* in the doing of the things themselves.

These Rules are proposed a little before their due place in the *Method* which we pursue. But I thought meet to interpose them here, as containing a sufficient ground for the resolution and answering of all the *Sophisms* and Objections which the Adversaries use in this cause.

From the *cloud of Witnesses* before produced, every one whereof is singly sufficient to evert the *Socinian Infidelity*; I shall in *one* of them give an instance both of the clearness of the Evidence, and the weakness of the exceptions which are wont to put in against them as was

promiſed. And this is, John 1. 1, 2, 3. *In the beginning was the Word, and the Word was with God, and the Word was God, the ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made.*

By the *Word*, here, or ὁ λόγος, on what account ſoever he be ſo called, either as being the Eternal Word and Wiſdom of the Father, or as the great Revealer of the Will of God unto us, Jeſus Chriſt the Son of God is intended. This is on all hands acknowledged, and the context will admit of no hæſitation about it. For of this *Word*, it is ſaid, that *he came into the World*, ver. 10. *Was rejected by his own*, ver. 11. *Was made Fleſh, and dwelt amongſt us, whoſe Glory was the glory as of the only begotten Son of the Father*, ver. 14. *called expreſly Jeſus Chriſt*, ver. 17. *the only begotten Son of the Father*, ver. 18. The ſubject then treated of, is here agreed upon. And it is no leſs evident, that it is the deſign of the Apoſtle to declare both who, and what he was of whom he treateth. Here then, if any where, we may learn what we are to believe concerning the Perſon of Chriſt; which alſo we may certainly do, if our minds are not perverted through prejudice, *whereby the God of this World doth blind the minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image*

of

of God, ſhould ſhine unto them, 2 Cor. 4. 4. Of this Word then, this Son of God, it is affirmed, *that he was in the beginning.* And this Word, if it doth not abſolutely and formally expreſs *Eternity*, yet it doth a *preexiſtence* unto the whole Creation, which amounts unto the ſame. For nothing can preexiſt unto all Creatures but in the *Nature* of God which is *Eternal*, unleſs we ſhould ſuppoſe a *Creature* before the Creation of any. But what is meant by this Expreſſion, the Scripture doth elſe-where declare. Prov. 8. 23. *I was ſet up from everlaſting before the beginning, or ever the Earth was.* John 17. 5. *Glorifie thou me with thine own ſelf, with the Glory which I had with thee before the World was.* Both which places as they explain this phraſe, ſo alſo do they undeniably teſtifie unto the *Eternal preexiſtence* of Chriſt the Son of God. And in this caſe we prevail againſt our Adverſaries, if we prove any *preexiſtence* of Chriſt unto his Incarnation, which as they abſolutely deny, ſo to grant it, would overthrow their whole Hereſie in this matter. And therefore they know that the teſtimony of our Saviour concerning himſelf, if underſtood in a proper intelligible ſenſe, is perfectly deſtructive of their pretenſions. John 8. 58. *Before* Abraham *was, I am.* For although there be no proper ſenſe in the words, but a groſs equivocation, if the Exiſtence of Chriſt before

Abraham was born he not asserted in them, seeing he spake in Answer to that Objection of the *Jews*, that He was *not yet fifty years old, and so could not have seen* Abraham, nor *Abraham* him; and the *Jews* that were present understood well enough, that he asserted a *Divine preexistence* unto his being Born so long ago, as that hereon, after their manner, they took up *stones* to *stone him*, as supposing him to have blasphemed in asserting his *Deity*, as others now do in the denying of it; yet they seeing how fatal this *preexistence*, though not here absolutely asserted to be Eternal, would be to their cause, they contend that the meaning of the words, is, that *Christ was to be the Light of the World, before* Abraham *was made the Father of many Nations*. An interpretation so absurd and sottish, as never any Man not infatuated by the God of this World, could once admit and give countenance unto.

But *in the Beginning*, as absolutely used, is the same with from Everlasting, as it is expounded, *Prov.* 8. 23. and denoteth an eternal Existence, which is here affirmed of the Word the Son of God. But let the Word *Beginning*, be restrained unto the *subject matter* treated of, which is the Creation of all things, and the pre-existence of Christ in his Divine Nature unto the Creation of all things, is plainly revealed and inevitably asserted. And indeed,

not

not only the Word, but the discourse of these Verses, doth plainly relate unto, and is expository of the first Verse of the Bible: Gen. 1. 1. *In the beginning God created Heaven and Earth.* There it is asserted, that in the Beginning God created all things; here, that the Word was in the Beginning, and made all things. This then is the least that we have obtained from this first word of our Testimony, namely, that the Word or Son of God, had a *Personal pre-existence unto the whole Creation.* In what nature this must be, let those Men of Reason satisfie themselves, who know that Creator and Creature, take up the whole nature of Beings; one of them he must be, and it may be well supposed, that he was not a Creature before the Creation of any.

But Secondly, Where, or with whom, was this Word in the Beginning? It was, saith the Holy Ghost, *with God.* There being no Creature then existing, he could be no where but with God, that is, the Father, as it is expressed in one of the Testimonies aforegoing, Prov. 8. 22. *The Lord possessed me in the beginning of his way, before his works of old. Then was I by him, as one brought up with him: and I was daily his delight, rejoycing always before him;* that is, in the beginning. This Word or Wisdom of God *was with God.*

And this is the same, which our Lord Jesus asserts concerning himself, John 3. 13. *And no man*, saith he, *hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.* And so in other places. He affirms his being in Heaven, that is, with God, at the same time when he was on the Earth; whereby he declares the immensity of his Nature, and the distinction of his Person; and his *coming down* from Heaven before he was Incarnate on the Earth, declaring his Pre-existence; by both manifesting the meaning of this Expression, that in the Beginning he was with God. But hereunto they have invented a notable evasion. For although they know not well what to make of the last clause of the words, that say, *then he was in Heaven* when he spake on Earth; *the Son of Man which is in Heaven*, answerable to the description of Gods Immensity, *Do not I fill Heaven and Earth, saith the Lord?* Jer. 23. 24. But say, that he was there *by heavenly mediation* as another Man may be; yet they give a very clear Answer to what must of necessity be included in his *descending from Heaven*, namely his Pre-existence to his Incarnation. For they tell us, that before his publick Ministry, he was in this Humane nature, (which is all they allow unto him) *taken up into Heaven*, and there taught the Gospel; as

great Impostor *Mahomet*, pretended he was taught his *Alcoran*. If you ask them, who told them so? they cannot tell; but they can tell when it was; namely, when he was led by the Spirit into the Wilderness for forty days after his Baptism. But yet this instance is subject to another misadventure; in that one of the Evangelists plainly affirms, that he was *those forty days in the Wilderness with the wild Beasts*, Mark 17. 13. And so surely not in Heaven in the same nature by his bodily presence *with God and his holy Angels*.

And let me add this by the way, that the Interpretation of this place, *John* 1. 1. to be mentioned afterwards; and those of the two places before mentioned, *John* 8. 58. *Chap.* 3. 31. *Faustus Socinus* learned out of his Uncle *Lelius*'s Papers, as he confesseth; and doth more than intimate that he believed he had them as it were by Revelation; and it may be so; they are indeed so forced, absurd, and irrational, that no Man could ever fix upon them by any reasonable Investigation. But the Author of this Revelation, if we may judg of the Parent by the Child, could be no other but the Spirit of Error and Darkness. I suppose therefore that notwithstanding these exceptions, Christians will believe, *that in the beginning the Word was with God*; that is, that the Son was with the Father, as is frequently elsewhere declared.

But

But *who* was this *Word*? Saith the Apostle, *He was God.* He was so *with God*, that is the Father, as that he himself was *God also*: God, in that the Notion of God, which both Nature and the Scripture doth represent. Not a God by Office, one exalted to that Dignity, (which cannot well be pretended before the Creation of the World) but as *Thomas* confessed him, *our Lord and our God*, John 20. 28. Or, as *Paul* expresses it, *over all God blessed for ever*; or the *most High God*, which these Men love to deny. Let not the infidelity of Men excited by the craft and malice of Satan, seek for blind occasions, and this matter is determined; if the Word and Testimony of God be able to umpire a difference amongst the Children of Men. Here is the sum of our Creed in this matter; *In the beginning the Word was God*; and so continues unto Eternity; being *Alpha* and *Omega*, the First and the Last, the Lord God Almighty.

And to shew that he was so God in the beginning, as that he was distinct, *One*, in some thing from God the Father, by whom afterwards, he was sent into the World, he adds, *ver.* 2. the *same was in the beginning with God.* Further also, to evince what he hath asserted, and revealed for us to believe, the Holy Ghost adds, both as a firm Declaration of his *Eternal Deity*, and also his immediate care of the World; which how he variously exercised

both

both in a way of Providence, and Grace, he afterwards declares) *ver.* 3. *All things were made by him.* He was so in the *Beginning*, before all things, as that he *made* them all. And that it may not be supposed, that the *All* that he is said to *Make*, or *Create*, was to be limited unto any certain sort of things, he adds, *that without him nothing was made that was made*; which gives the first Assertion an obsolute *universality* as to its Subject.

And this he farther describes, *ver.* 10. *He was in the World, and the World was made by him. The World that was made*, hath an usual distribution in the Scripture, into the *Heavens and the Earth, and all things contained in them*; as Acts 4. 24. *Lord, thou art God which hast made Heaven and Earth, and the Sea, and all that in them is:* That is the World, the making whereof is expressly assigned unto the Son, *Heb.* 1. 10. *Thou Lord in the beginning, hast laid the foundation of the Earth, and the Heavens are the works of thine Hands.* And the Apostle *Paul*, to secure our understandings in this matter, instanceth in the most noble parts of the Creation, and which if any might seem to be excepted from being made by him, *Col.* 1. 16. *For by him were all things Created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him*

him and for him. The *Socinians* say indeed, that he made *Angels* to be *Thrones* and *Principalities*; that is, he gave them their *Order*, but not their *Being*; which is expresly contrary to the words of the Text: So that a Man knows not well what to say to these Persons, who at their pleasure cast off the Authority of God in his Word: *By him were all things created that are in Heaven, and that are in Earth.*

What now can be required to secure our Faith in this matter? In what words possible, could a Divine Revelation of the Eternal Power and Godhead of the Son of God, be made more plain and clear unto the sons of men? Or how could the truth of any thing more evidently be represented unto their minds? If we understand not the mind of God, and intention of the Holy Ghost in this matter, we may utterly despair ever to come to an acquaintance with any thing that God reveals unto us; or indeed with any thing else that is expressed, or is to be expressed by words. It is directly said that the Word, that is, Christ, as is acknowledged by all, *was with God*, distinct from him, and *was God*, one with him; that he was so in the *beginning*, before the Creation; that he *made all things*, the World, all things in Heaven and in Earth; and if he be not God, who is? The summ is, All the ways whereby we may know God, are his Name, his Pro-

perties

perties, and his Works. But they are all here aſcribed by the Holy Ghoſt to the Son, to the Word; and He therefore is God, or we know ne ither who, nor what God is.

But ſay the *Socinians*, theſe things are quite otherwiſe, and the words have another ſenſe in them than you imagine. What is it I pray? we bring none to them, we impoſe no ſenſe upon them; we ſtrain not any word in them, from, beſides, or beyond its native genuine ſignification, its conſtant application in the Scripture, and common uſe among men. What then is this *latent ſenſe* that is intended, and is diſcoverable only by themſelves? let us hear them coyning and ſtamping this ſenſe of theirs.

Firſt, They ſay, that by *in the beginning*, is not meant of the *beginning of all things*, or the creation of them, but the *beginning of the preaching of the Goſpel*. But why ſo I pray? Where ever theſe words are elſe uſed in the Scripture, they denote the *beginning of all things*, or Eternity abſolutely, or an Exiſtence preceding their Creation. *In the beginning God created Heaven and Earth*, Gen. 1. 1. *I was ſet up from everlaſting, from the beginning ere ever the Earth was*, Prov. 8. 23. *Thou Lord in the beginning haſt laid the foundation of the Earth*, Heb. 1. 10. And beſides, theſe words are never uſed *abſolutely* any where for the begin-

beginning of the Goſpel. There is mention made indeed of the *beginning of the Goſpel of Jeſus Chriſt*, Mark 1. 1. which is referred to the preaching of *John Baptiſt*. But in the *beginning* abſolutely, is never ſo uſed or applied. And they muſt meet with men of no ſmall inclination unto them, who will upon their deſire in a matter of ſo great importance, forgo the ſenſe of words, which is natural and proper, fixed by its conſtant uſe in the Scripture, when applyed in the ſame kind; for that which is forced, and ſtrained, and not once *exemplified* in the whole Book of God. But the words they ſay are to be reſtrained to the *ſubject matter* treated of. Well, what is that ſubject matter? the *new creation by the preaching of the Goſpel.* But this is plainly falſe; nor will the words allow any ſuch ſenſe; nor the Context; nor is any thing offered to give evidence unto this corrupt perverting of the words, unleſs it be a farther perverting of other Teſtimonies, no leſs clear than this.

For what is according to this *Interpretation*, the meaning of thoſe words, *in the beginning was the Word?* that is, *when John Baptiſt preached*, and ſaid, *this is the Lamb of God*, which was ſignally the beginning of the Goſpel, then *he was.* That is, *he was when he was*, no doubt of it. And is not this a notable way of interpreting of Scripture, which theſe great pre-

tenders

tenders to a Dictatorſhip in Reaſon, indeed *Huckſters* in *Sophiſtry*, do make uſe of? But to go on with them in this ſuppoſition; how was he then with God, *the Word was with God*. That is, ſay they, *he was then known only to God*, before *John Baptiſt preached him in the beginning*. But what ſhall compel us to admit of this *uncouth ſenſe* and Expoſition. *He was with God*, that is, he was known to God alone. What is their ſingular herein, concerning how many things may the ſame be affirmed? Beſides, it is *abſolutely falſe*. He was known to the *Angel Gabriel*, who came to his Mother with the Meſſage of his *Incarnation*, *Luke* 1.35. He was known to the *two Angels* which appeared to the *Shepherds* upon his birth, *Luke* 2. To all the *Heavenly Hoſt* aſſembled to give praiſe and glory to God on the account of his Nativity, as thoſe who came to worſhip him, and to pay him the Homage due unto him, *Luke* 2.10,13,14. He was known to *his Mother*, the *Bleſſed Virgin*; and to *Joſeph*, and *Zachariah*, and to *Elizabeth*; to *Simeon* and *Anna*, to *John Baptiſt*; and probably to many more to whom *Simeon* and *Anna* ſpake of him, *Luke* 2.38. So that the ſenſe pretended to be wrung out and extorted from theſe words, againſt their proper meaning and intendment, is indeed *falſe* and frivolous, and belongs not at all unto them.

But

But let this pass. What shall we say to the next words, *And the Word was God?* Give us leave without disturbance from you, but to believe this expression which comprizeth a Revelation of God, proposed to us on purpose that we should believe it; and there will be, as was said, an end of this difference and debate. Yea, but say they, these words have *another sense* also. Strange! they seem to be so plain and positive, that it is impossible any other sense should be fixed on them, but only this, that the Word was in the beginning, and was God, and therefore is so still, unless he who is once God can cease so to be. But the meaning is, that afterwards, *God exalted him and made him God, as to Rule, Authority and Power.* This *making of him God*, is an expression very offensive to the Ears of all sober Christians, and was therefore before exploded. And these things here, as all other figments, hang together like a Rope of Sand. *In the beginning of the Gospel he was God, before any knew him but only God.* That is, after he had preached the Gospel, and died, and rose again, and was exalted at the Right-hand of God, he was made God, and that not properly, which is absolutely impossible, but in an improper sense. How prove they then this perverse *Non sense* to be the sense of these plain words? They say it must needs be so. Let them be-

lieve them who are willing to periſh with them.

Thus far then we have their ſenſe; *In the beginning*, that is, *about ſixteen or ſeventeen hundred years ago*; the *Word*, that is, the *Humane Nature of Chriſt* before it was made Fleſh, which it was in its being, was with God, that is, known to God alone; and in *the beginning*, that is afterwards, not in the Beginning, *was made God*; which is the ſum of their Expoſition of this place.

But what ſhall we ſay, to what is affirmed concerning *his making of all things, ſo as that without him*, that is, without his making of it, nothing was made that was made; eſpecially ſeeing that theſe *all things* are expreſly ſaid to be the *World*, ver. 10. And all things therein contained, even in *Heaven and Earth*, Col. 1. 16. An ordinary Man would think that they ſhould now be taken hold of, and that there is no way of eſcape left unto them. But they have it in a readineſs. By the *all things here* are intended *all things of the Goſpel*, the Preaching of it, the ſending of the Apoſtles to Preach it, and to declare the Will of God; and by the *World*, is intended the World to come, or the new ſtate of things under the Goſpel. This is the ſubſtance of what is pleaded by the greateſt Maſters amongſt them in this matter, and they are not aſhamed thus to plead.

And the Reader in this inſtance may eaſily diſcern what a deſperate cauſe they are engaged in, and how bold and deſperate they are in the management of it. For,

Firſt, The words are a plain Illuſtration of the *Divine Nature* of the *Word*, by his *Divine Power* and Works, as the very *ſeries* of them declares. He was God, and he made all things; *for he that made all things is God*, Heb. 3. 4.

Secondly, There is no one word ſpoken concerning the *Goſpel*, nor the Preaching of it, nor any effects of that Preaching, which the Apoſtle expreſly inſiſts upon and declares afterwards, *ver.* 14. and ſo onwards.

Thirdly, The *making of all things* here aſcribed unto the Word, was done in the *beginning*. But that *making of all things* which they intend, in erecting the Church by the Preaching of the Word, was not done in the *beginning*, but afterwards; moſt of it, as themſelves confeſs, after the Aſcenſion of Chriſt into Heaven.

Fourthly, In this gloſs, what is the meaning of *all things?* Only *ſome things* ſay the *Socinians*. What is the meaning of *were made?* That is, *were mended? By him*, that is, the Apoſtles principally preaching the Goſpel; and this in the beginning, *after it was paſt*; for ſo they ſay expreſly, that the principal things here intended, were effected by the Apoſtles afterwards.

I think since the *beginning*, place it when you will, the beginning of the World, or the beginning of the Gospel, there was never such an Exposition of the Words of God or Man contended for.

Fifthly, It is said, *he made the World*, and he came into it; namely, the World which he made, and the *World*, or the Inhabitants of it, knew him not. But the World they intend did know him; or the Church knew him, and acknowledged him to be the Son of God. For that was the foundation that it was built upon;

I have instanced directly in this *only Testimony* to give the *Reader* a pledg of the full confirmation which may be given unto this great fundamental Truth, by a due improvement of those other Testimonies, or distinct Revelations which speak no less expresly to the same purpose. And of them there is not any one, but we are ready to vindicate it, if called thereunto, from the exceptions of these Men; which how bold and *Sophistical* they are, we may in these now considered, also learn and know.

It appeareth then that there is a full sufficient Revelation made in the Scripture of the Eternal Deity of the Son of God; and that he is so, as is the Father also. More particular Testimonies I shall not at present insist upon, referring the full discussion and vindication of these Truths to another season.

We are therefore in the next place to manifeſt that the ſame, or the like Teſtimony, is given unto the Deity of the Holy Spirit; that is, that he is revealed and declared in the Scripture, as the Object of our Faith, Worſhip, and Obedience on the account, and for the Reaſon of thoſe *Divine Excellencies* which are the ſole Reaſon of our yielding religious Worſhip unto any, or expecting from any the Reward that is promiſed unto us, or to be brought by them to the end for which we are. And herein lies, as was ſhewed, the concernment of Faith. When that knows what it is to believe as on Divine Revelation, and is enabled thereby to regulate the ſoul in its preſent obedience and future expectation, ſeeing it is its nature to work by love and hope, there it reſts. Now this is done to the utmoſt ſatisfaction in the Revelation that is made of the Divine Exiſtence, Divine Excellencies, and Divine Operations of the Spirit, as ſhall be briefly manifeſted.

But before we proceed, we may in our way obſerve a great congruency of ſucceſs in thoſe who have *denied the Diety of the Son*, and thoſe who have denied that of the holy Spirit. For as to the Son, after ſome Men began once to diſ-believe the Revelation concerning him, and would not acknowledg him to be *God and Man in one Perſon*, they could never ſettle nor agree, either what, or who he was, or who was his

Father,

Father, or why he was the Son. Some ſaid he was a *Phantaſm*, or appearance; and that he had no real Subſiſtance in this World; and that all that was done by him was an *appearance*, he himſelf being, they know not what, elſe-where. That proud beaſt *Paulus Samoſatenus*, whoſe *flatigious life* contended for a preheminence in wickedneſs with his prodigious Hereſies, was one of the firſt after the *Jews*, that poſitively contended for *his being a Man*, and no more; who was followed by *Photinus* and ſome others. The *Arrians* perceiving the folly of this Opinion, with the *odium* of it amongſt all that bare the name of Chriſtians, and that they had as good deny the whole Scripture, as not grant unto him a *pre-exiſtence* in a *Divine Nature* antecedent to his Incarnation, they framed a *new Deity* which God ſhould make before the World; in all things like to himſelf, but not the ſame with him in *Eſſence* and Subſtance; but to be ſo *like him*, that by the writings of ſome of them, ye can ſcarce know one from the other; and that this was the Son of God alſo who was afterwards Incarnate. Others in the mean time had more monſtrous imaginations; ſome that he was an *Angel*, ſome that he was the *Sun*, ſome that he was the *Soul of the World*, ſome the *Light within Men*. Departing from their proper reſt, ſo have they hovered about, and ſo have they continued to do, until this day.

In the same manner it is come to pass with them who have denied the *Deity* of the *Holy Ghost*. They could never find where to stand or abide; but *one* hath cried up one thing, another another. At first they observed that such things were every-where ascribed unto him in the Scripture, as uncontroulably evidenced him to be an *intelligent voluntary Agent*. This they found so plain and evident, that they could not deny, but that he was a *Person*, or an intelligent subsistence. Wherefore seeing they were resolved not to assent unto the Revelation of his *being God*, they made him a *created Spirit*, Chief and above all others. But still whatever else he were, he was *only a Creature*. And this course some of late also have steered.

The *Socinians* on the other hand, observing that such things are *assigned* and ascribed unto him, as that if they acknowledg him to be a *Person*, or a *Substance*, they must upon necessity admit him to be God, though they seemed not at first at all agreed what to think or say concerning him positively, yet they all concurred peremptorily in denying his *Personality*. Hereon, some of them said he was the *Gospel*, which others of them have confuted; some that he was *Christ*. Neither could they agree whether there was *one Holy Ghost* or more; whether the *Spirit of God*, and the *good Spirit of God*, and the *holy Spirit*, be the same or no.

In

In general now they conclude that he is *vis Dei*, or *virtus Dei*, or *efficacia Dei*; no ſubſtance, but a *quality* that may be conſidered either as being in God, and then they ſay it *is the Spirit of God*; or as ſanctifying, and conforming men unto God, and then they ſay, it is the *Holy Ghoſt*. Whether theſe things do anſwer the Revelation made in the Scripture concerning *the Eternal Spirit* of God, will be immediately manifeſted. Our *Quakers*, who have for a long ſeaſon hovered up and down like a *ſwarm of Flies* with a confuſed noiſe and humming, begin now to ſettle in the Opinions lately by them declared for. But what their thoughts will fall into, concerning the Holy Ghoſt, when they ſhall be contented to ſpeak intelligibly, and according to the uſage of other men, or the pattern of Scripture, the great rule of ſpeaking or treating about Spiritual things, I know not; and am uncertain whether they do ſo themſelvs, or no. Whether he may be the *Light within them*, or an infallible *afflatus* is uncertain. In the mean time, what is revealed unto us in the Scripture to be believed concerning the Holy Ghoſt, his Deity, and Perſonality, may be ſeen in the enſuing Teſtimonies.

The ſumm of this Revelation is, that the Holy Spirit is an Eternally Divine Exiſting Subſtance, the Author of Divine Operations, and the Object of Divine and Religious Worſhip;

that is, *over all, God blessed for ever*; as the ensuing Testimonies evince, *Gen.* 1. 2. *The Spirit of God moved upon the face of the waters.*

Psalm 33. 6. *By the Word of the Lord were the Heavens made, and all the Host of them by the Spirit of his mouth.*

Job 26. 13. *By his Spirit he hath garnished the Heavens.*

Job 33. 4. *The Spirit of God hath made me.*

Psalm 104. 30. *Thou sendest forth thy Spirit; they are created.*

Mat. 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Acts 1. 16. *That Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of* David *spake.*

Acts 5. 3. Peter *said to* Ananias, *Why hath Satan filled thy heart to lye to the Holy Ghost?* Verse 4. *Thou hast not lyed unto men, but unto God.*

Acts 28. 25, 26. *Well spake the Holy Ghost by* Esaias *the Prophet unto our Fathers, saying, Go unto this people, and say* ——

1 Cor. 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.*

1 Cor. 12. 11. *All these worketh that one and the self-same Spirit, dividing to every man as he will,*

will: 2. 6. *And there are diversities of operations, but it is the same God which worketh all in all.*

2 Cor. 13. 14. *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.*

Acts 20. 28. *Take heed to the flock over which the Holy Ghost hath made you overseers.*

Mat. 12. 31. *All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven.*

Psalm 139. 7. *Whither I shall go from thy Spirit?*

John 14. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

Luke 12. 12. *The Holy Ghost shall teach you in the same hour what you ought to say.*

Acts 13. 3. *And as they ministred to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

Vers. 4. *So they being sent forth by the Holy Ghost, departed into, &c.*

2 Pet. 1. 21. *For the Prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost.*

It is evident upon the first consideration, that there is not any thing which we believe concerning

cerning the *Holy Ghost*, but that it is plainly revealed and declared in these Testimonies. He is directly affirmed to be, and is called God, *Acts* 5. 3, 4. Which the *Socinians* will not say is by vertue of an *Exaltation* unto an Office or Authority, as they say of the Son; That he is an *intelligent voluntary Divine Agent*; he knoweth, he worketh as he will. Which things if in their frequent repetition, they are not sufficient to evince an *intelligent Agent*, a personal subsistence, that hath Being, Life and Will, we must confess that the Scripture was written on purpose to lead us into mistakes and misapprehensions of what we are under penalty of eternal ruine rightly to apprehend and believe. It declareth also, that he is the Author and Worker of all sorts of *Divine Operations*, requiring Immensity, Omnipotency, Omniscience, and all other Divine Excellencies unto their working and effecting. Moreover, it is revealed, that he is peculiarly to *be believed in*; and may peculiarly be *sinned* against; the great Author of all Grace in Believers, and order in the Church. This is the summ of what we believe of what is revealed in the Scripture concerning the Holy Ghost.

As in the consideration of the preceding *Head*, we vindicated *one Testimony* in particular from the exceptions of the Adversaries of the Truth, so on this we may briefly summ up the *Evi-*

dence

dence that is given us in the Teſtimonies before produced, that the *Reader* may the more eaſily underſtand their intendment, and what in particular they bear witneſs unto.

The ſumm is, That the Holy Ghoſt is a *Divine diſtinct* Perſon, and neither meerly the Power or Vertue of God, nor any *created Spirit* whatever. This plainly appears from what is revealed concerning him. For he who is placed in the ſame *Series* or Order with other Divine Perſons, without the leaſt note of difference or diſtinction from them, as to an Intereſt in Perſonality, who hath the *Names* proper to a Divine Perſon only, and is frequently and directly called by them; who alſo hath *Perſonal Properties*, and is the voluntary Author of Perſonal Divine Operations, and the proper Object of Divine worſhip, he is a *diſtinct Divine Perſon*. And if theſe things be not a ſufficient evidence and Demonſtration of a *Divine intelligent Subſtance*, I ſhall, as was ſaid before, deſpair to underſtand any thing that is expreſſed and declared by words. But now thus it is with the Holy Ghoſt according to the Revelation made concerning him in the Scripture. For,

Firſt, He is placed in the ſame rank and order without any note of difference or diſtinction as to a diſtinct intereſt in the Divine Nature, that is, as we ſhall ſee, perſonality, with other Divine Perſons, Matth. 28. 19. *Baptizing them in*

in the Name of the Father, and of the Son, and of the Holy Ghoſt, 1 Joh. 5. 7. *There be three that bear wineſs in Heaven, the Father, the Son, and the Spirit, and theſe three are one.* 1 Cor. 12. 3, 4, 5, 6. *No man can ſay the Lord Jeſus Chriſt is the Lord, but by the holy Ghoſt. Now there are diverſities of Gifts, but the the ſame Spirit; and there are differences of Adminiſtrations, but the ſame Lord; and there are diverſities of Operations, but it is the ſame God which worketh all in all.* Neither doth a denyal of his Divine Being and diſtinct Exiſtence leave any tolerable ſenſe unto theſe Expreſſions. For read the words of the firſt place from the mind of the *Socinians*, and ſee what it is can be gathered from them: *Baptizing them, in the Name of the Father, and of the Son, and of the vertue and efficacy of the Father.* Can any thing be more abſonant from Faith and Reaſon, than this abſurd expreſſion? And yet is it the direct ſenſe, if it be any, that theſe men put upon the words. To joyn a *quality* with acknowledged perſons, and that in ſuch things and caſes, as wherein they are propoſed under a perſonal conſideration, is a ſtrange kind of Myſterie. And the like may be manifeſted concerning the other places.

Secondly, He alſo hath the *Names* proper to a Divine Perſon only. For he is expreſly called *God*, *Acts* 5. He who is termed the *Holy Ghoſt*, *ver.* 3. And the *Spirit of the Lord*, *verſ.* 9. is called

alled alſo *God*, *ver.* 4. Now this is the name of a Divine Perſon on one account or other. The *Socinians* would not allow Chriſt to be called *God*, were he not a Divine Perſon, though not by *Nature*, yet by *Office and Authority*. And I ſuppoſe, they will not find out an Office for the *Holy Ghoſt* whereunto he might be exalted on the account whereof he might become God, ſeeing this would acknowledge him to be a *Perſon*, which they deny. So he is called the *Comforter*, *John* 16. 7. A *Perſonal Appellation* this is alſo; and becauſe he is the *Comforter* of all Gods people, it can be the name of none but a Divine Perſon. In the ſame place alſo it is frequently affirmed, that *He ſhall come*, *that he ſhall*, and *will do ſuch and ſuch things*, all of them declaring him to be a Perſon.

Thirdly, He hath *Perſonal Properties* aſſigned unto him, as a *Will*, 1 Cor. 12. 11. *He divideth to every man ſeverally as he will*; and *underſtanding*, 1 Cor. 2. 10. *The Sprirt ſearcheth all things, yea, the deep things of God.* As alſo all the actings that are aſcribed unto him are all of them ſuch, as undeniably affirm perſonal properties in their Principle and Agent. For,

Fourthly, He is the *voluntary* Author of Divine operations. He of old *cheriſhed the Creation*, Gen. 1. 3. *The Spirit of God moved upon the face of the waters.* He formed and *gar-*

niſhed

nished the Heavens. He inspired, acted and spake in and by the Prophets: Acts 28. 25, 26. *Well spake the Holy Ghost by* Isaiah *the Prophet unto our Fathers*, 2 Pet. 1. 21. *The Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* He regenerateth, enlightneth, sanctifieth, comforteth, instructeth, leadeth, guideth, all the Disciples of Christ, as the Scriptures every where testifie. Now all these are *Personal Operations*, and cannot with any pretence of sobriety, or consistency with Reason, be constantly and uniformly assigned unto a *Quality* or *Vertue*. He is, as the Father and Son, God, with the Properties of Omniscience and Omnipotency, of Life, Understanding and Will; and by these Properties, works, acts, and produceth Effects according to Wisdom, Choice and Power.

Fifthly, The same regard is had to him in Faith, Worship, and Obedience, as unto the other Persons of the Father and Son. For our being *baptized* into his Name, is our solemn engagement to *believe in him*, to yield obedience to him, and to worship him, as it puts the same obligation upon us to the Father and the Son. So also in reference unto the Worship of the Church; He commands that the *Ministers of it be separated unto himself*, Act. 13. 2. *The holy Ghost said, Separate me* Barnabas *and* Saul *for the work whereunto*

I have called them. Ver. 4. *So they being sent forth by the Holy Ghost, departed*; which is comprehensive of all the Religious Worship of the Church.

And on the same account is he sinned against, as *Acts* 5. 3, 4, 9. For there is the same Reason of Sin and Obedience. Against whom a Man may sin formally and ultimately, him he is bound to *obey*, worship, and believe in. And this can be no quality, but God himself. For what may be the sense of this expression: *Thou hast lied to the efficacy of God in his operations*; Or how can we be formally obliged unto obedience to a *quality*. There must then an antecedent Obligation unto Faith, Trust, and Religious Obedience be supposed, as the ground of rendring a Person capable of being guilty of sin towards any. For sin is but a failure in Faith, Obedience, or Worship. These therefore are due unto the Holy Ghost; or a Man could not sin against him so signally and fatally as some are said to do in the foregoing Testimonies.

I say therefore unto this part of our Cause, as unto the other, that unless we will cast off all Reverence of God, and in a kind of *Atheism*, (which as I suppose the prevailing wickedness of this Age hath not yet arrived unto) say that the Scriptures were written on purpose to deceive us, and to lead us into mistakes about,

about, and misapprehensions of what it proposeth unto us, we must acknowledg the Holy Ghost to be a Substance, a Person, God; yet distinct from the Father and the Son. For to tell us, that he will come unto us, that he will be our Comforter, that he will teach us, lead us, guide us; that he spake of old, in and by the Prophets; that they were *moved* by him, acted by him; that he *searcheth the deep things of God*, works as he will; that he appointeth to himself Ministers in the Church; In a word, to declare in places innumerable, what he hath done, what he doth, what he will do, what he says and speaks, how he acts, and proceeds, what his *will* is; and to warn us, that we grieve him not, sin not against him; with things innumerable of the like nature: and all this while to oblige us to believe that he is not a Person, an Helper, a Comforter, a Searcher, a Willer, but a quality in some especial operations of God, or his Power and Virtue in them, were to *distract* Men, not to instruct them, and leave them no certain conclusion but this; that there is nothing certain in the whole Book of God. And of no other tendency are these and the like imaginations of our Adversaries in this Matter.

But let us briefly consider what is objected in general, unto the Truth we have confirmed.

First,

First, They ſay, the Holy Spirit is ſaid to be *given*, to be *ſent*, to be *beſtowed* on men, and to be promiſed unto them; and therefore it cannot be that he ſhould be God; for how can any of theſe things be ſpoken of God.

I anſwer, As theſe Expreſſions do not prove him to be God, nor did ever any produce them to that purpoſe, yet they undeniably prove *him* to be a Perſon; or an intelligent voluntary Agent, concerning whom they are ſpoken and affirmed. For how can the power of God, or a quality as they ſpeak, be ſaid to be *ſent*, to be given, to be beſtowed on men; ſo that theſe very Expreſſions are deſtructive to their imaginations.

Secondly, He who is God equal in Nature and Being with the Father, may be promiſed, ſent, and given, with reſpect unto the holy diſpenſation and condeſcention wherein he hath undertaken the Office of being our Comforter and Sanctifier.

Thirdly, The communications, diſtributions, impartings, diviſions of the Spirit, which they mention, as they reſpect the *Object* of them, or thoſe on whom they were, or are beſtowed, denote only Works, Gifts, Operations, and Effects of the Spirit, the Rule whereof is expreſſed, 1 Cor. 12. 7. *He worketh them in whom he will, and as he will.* And whether theſe, and the like Exceptions, taken from Actings and O-

perations, which are plainly interpreted and explained in ſundry places of Scripture, and evidences enough in the particular places where they are uſed, are ſufficient to impeach the truth of the Revelation before declared, all who have a due Reverence of God, his Word and Truths, will eaſily underſtand and diſcern

Theſe things being declared in the Scripture concerning the Father, the Son, and the Holy Ghoſt, it is moreover Revealed, and theſe three are one; that is, one God, joyntly to be Worſhipped, Feared, Adored, Believed in and obeyed, in order unto Eternal Life. For although this doth abſolutely and neceſſarily follow from what is declared and hath been ſpoken concerning the one God, or oneneſs of the Deity, yet for the confirmation of our Faith, and that we may not by the diſtinct conſideration of the *three*, be taken off from the *one*, it is paticularly declared, that theſe *three are one*, that one, the one and ſame God. But whereas, as was ſaid before, this can no otherwiſe be, the Teſtimonies given thereunto are not ſo frequently multiplyed as they are unto thoſe other Heads of this Truth, which through the craft of Satan, and the pride of men, might be more lyable to exceptions. But yet they are clear, full, and diſtinctly ſufficient for Faith to acquieſce in immediately, without any other Expoſitions, Interpreta-

pretations, or Arguments beyond our understanding of the naked importance of the words. Such are they; of the Father the Son, John 10.30. *I and my Father are one.* Father, Son and Spirit, Joh. 5.7. *three that bare witneſs in Heaven, Father, Son and Spirit, and theſe three are one,* Mat. 28.19. *Baptizing them in the Name of the Father, Son, and Spirit.* For if thoſe into whoſe Name we are baptized be not *one in nature,* we are by our *Baptiſm* engaged into the Service and Worſhip of more Gods than one. For as being baptized, or ſacredly initiated into, or in the name of any one doth *Sacramentally* bind us unto a holy and Religious obedience unto him, and in all things to the avoiding of him as the God whoſe we are, and whom we ſerve, as here we are in the Name of the Father, Son and Spirit, ſo if they are not one God, the Blaſphemous conſequence before mentioned muſt unavoidably be admitted; which it alſo doth upon the *Socinian* Principle, who whileſt of all others they ſeem to contend moſt for one God, are indeed direct *Polutheiſts*, by owning others with Religious reſpect, due to God alone, which are not ſo.

Once more! it is revealed alſo, that theſe *three are diſtinct* among themſelves by certain peculiar *Relative Properties*, if I may uſe theſe terms. So that they are diſtinct, living, Divine, Intelligent Voluntary Principles of

Operation or Working, and that in, and by Internal acts one towards another, and in acts that outwardly reſpect the Creation, and the ſeveral parts of it. Now this diſtinction *originally* lieth in this; that the *Father begetteth the Son*, and the *Son is begotten of the Father*; and the *holy Spirit proceedeth from both of them.* The manner of theſe things, ſo far as they may be expreſſed unto our Edification, ſhall afterwards be ſpoken to. At preſent it ſufficeth for the ſatisfaction and confirmation of our faith, that the diſtinctions named are clearly *revealed in the Scripture*, and are propoſed to be its proper object in this matter, *Pſal.* 2. 7. *Thou art my Son, this day have I begotten thee.* Mat. 16. 16. *Thou art Chriſt, the Son of the Living God.* Joh. 1. 14. *We ſaw his Glory, the Glory of the only begotten of the Father.* Ver. 18. *No Man hath ſeen God at any time, the only begotten Son which is in the boſome of the Father, he hath revealed him.* John 5. 26. *For as the Father hath Life in himſelf, ſo hath he given to the Son, to have Life in himſelf.* 1 John 5. 20. *The Son of God is come, and hath given us an underſtanding.* John 14. 26. *But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He ſhall teſtifie of me.*

Now as the nature of this diſtinction, lies in their mutual Relation one to another, ſo it

is

is the Foundation of thoſe *diſtinct actings* and operations, whereby the diſtinction it ſelf is clearly manifeſted and confirmed. And theſe actings as was ſaid, are either ſuch, as where one of them is the object of anothers actings, or ſuch as have the Creature for their objects; The firſt ſort are teſtified unto, *Pſal.* 110. 1. *John* 1. 18. *Chap.* 5. 20. *Chap.* 17. 5. 1 *Cor.* 2. 10, 11. *Prov.* 8. 21, 22. Moſt of which places have been before recited. They, which thus *know* each other, *love* each other, *delight* in each other, muſt needs be diſtinct; and ſo are they repreſented unto our faith. And for the other ſort of actings, the Scripture is full of the expreſſions of them; ſee *Gen.* 19. 24. *Zach.* 2. 8. *John* 5. 17. 1 *Cor.* 12. 7, 8, 9. 1 *Cor.* 8. 9.

Our concluſion from the whole, is; that there is nothing more fully expreſſed in the Scripture, than this ſacred Truth is; that there is one God, Father, Son, and Holy Ghoſt; which are Divine, Diſtinct, Intelligent, Voluntary, Omnipotent principles of Operation, and Working, which whoſoever thinks himſelf obliged to believe the Scripture, muſt believe; and concerning others in this Diſcourſe, we are not ſolicitous.

This is that which was firſt propoſed; namely to manifeſt what is expreſly revealed in the Scripture, concerning God the Father, Son,

and Holy Ghoſt; ſo as that we may duly believe in him, yield Obedience unto him, enjoy Communion with him, walk in his Love and Fear, and ſo come at length to be bleſſed with him for evermore. Nor doth *Faith* for its ſecurity, eſtabliſhment and direction, abſolutely ſtand in need of any farther Expoſition or Explanation of theſe things; or the uſe of any *terms* not conſecrated to the preſent ſervice by the Holy Ghoſt. But whereas it may be variouſly aſſaulted by the Temptations of Satan, and oppoſed by the ſubtle *Sophiſms* of Men of corrupt minds; and whereas it is the duty of the Diſciples of Chriſt, to grow in the knowledg of God, and our Lord and Saviour Jeſus Chriſt, by an explicite apprehenſion of the things they do believe, ſo far as they are capable of them; this Doctrine hath in all Ages of the Church, been explained and taught, in and by ſuch Expreſſions, Terms, and Propoſitions, as farther declare what is neceſſarily included in it, or conſequent unto it; with an excluſion of ſuch things, notions, and apprehenſions, as are neither the one, nor the other. This I ſhall briefly manifeſt, and then vindicate the whole from ſome exceptions, and ſo cloſe this Diſſertation.

That God is *One*, was declared and proved. Now this *Oneneſs* can reſpect nothing but the *Nature*, *Being*, *Subſtance*, or *Eſſence* of God.

God

God is one in this reſpect. Some of theſe words indeed are not uſed in Scripture. But whereas they are of the ſame importance and ſignification, and none of them include any thing of Imperfection, they are properly uſed in the Declaration of the *Unity* of the God-Head. There is mention in the Scripture, of the *God-Head* of God, *Rom.* 1. 20. *His eternal Power and God-Head.* And of his *Nature*, by excluding them from being Objects of our Worſhip, who are *not God by Nature*, Gal. 4.8. Now this *natural God-head* of God, is, his *Subſtance* or *Eſſence*, with all the holy Divine Excellencies, which naturally and neceſſarily appertain thereunto. Such are *Eternity*, Immenſity, Omnipotency, Life, *infinite Holineſs*, Goodneſs, and the like. Thus one Nature, Subſtance, or Eſſence, being the Nature, Subſtance, or Eſſence of God, as God, is the *Nature*, *Eſſence*, and *Subſtance* of the *Father*, Son, and Spirit; one and the ſame abſolutely in and unto each of them. For none can be God as they are revealed to be, but by vertue of this Divine Nature and Being. Herein conſiſts the *Unity of the God-Head.*

Secondly, The *diſtinction* which the Scripture reveals between Father, Son, and *Spirit*, is that whereby they are three *Hypoſtaſis*, or *Perſons*, diſtinctly ſubſiſting in the ſame Divine *Eſſence* or *Being*. Now a *Divine Perſon*, is no-

thing but the *Divine Eſſence upon the account of an eſpecial property, ſubſiſting in an eſpecial manner.* As in the Perſon of the Father, there is the *Divine Eſſence*, and Being, with its property of *begetting the Son*, ſubſiſting in an eſpecial manner as the Father. And becauſe this Perſon hath the whole *Divine Nature*, all the *Eſſential properties* of that Nature are in that Perſon. The Wiſdom, the Underſtanding of God, the Will of God, the Immenſity of God, is in that Perſon; not as that Perſon, but as the Perſon is God. The like is to be ſaid of the Perſons of the *Son* and of the Holy Ghoſt. Hereby each Perſon having the Underſtanding, the Will, and Power of God, becomes a diſtinct Principle of operation; and yet all their actings *ad extra* being the actings of God, they are *undivided*, and are all the works of one, of the ſelf ſame God. And theſe things do not only neceſſarily follow, but are directly included in the Revelation made concerning God, and his ſubſiſtence in the Scripture.

There are indeed very many other things that *are* taught, and diſputed, about this Doctrine of the *Trinity*, as the *manner* of the Eternal Generation of the Son, of the Eſſence of the Father; of the *proceſſion* of the Holy Ghoſt, and the difference of it from the *Generation* of the Son; of the *mutual in-being* of the *Perſons*, by reaſon of their unity in the ſame Subſtance or Eſſence; the

nature

nature of their *Perſonal Subſiſtence*, with reſpect unto the Properties whereby they are mutually diſtinguiſhed, all which are *true* and defenſible againſt all the Sophiſms of the Adverſaries of this Truth. Yet becauſe the diſtinct apprehenſion of them, and their accurate expreſſion, is not neceſſary unto Faith, as it is our Guide and Principle in and unto Religious Worſhip and Obedience, they need not here be inſiſted on. Nor are thoſe brief Explications themſelves before mentioned, ſo propoſed as to be placed immediately in the ſame Rank and Order with the Original Revelations before inſiſted on, but only are preſſed as proper Expreſſions of what is revealed to increaſe our Light and further our Edification. And although they cannot rationally be oppoſed or denyed, nor ever were by any, but ſuch as deny and oppoſe the things themſelves as revealed, yet they that do ſo deny or oppoſe them, are to be required poſitively in the firſt place to deny or diſapprove the *Oneneſs* of the Deity, or to prove that the Father or Son, or Holy Ghoſt in particular, are not God, before they be allowed to ſpeak one word againſt the manner of the *Explication* of the Truth concerning them. For either they grant the *Revelation* declared and contended for, or they do not: If they do; let that conceſſion be firſt laid down, namely, that the Father, Son, and Spirit are one God; and then let it be debated

ted whether they are one in Subſtance, and three in Perſons, or how elſe the matter is to be ſtated. If they deny it; it is a *plain madneſs* to *diſpute of the manner of any thing*, and the way of expreſſing it, whilſt the thing it ſelf is denyed to have a being: For of that which *is not*, there is neither manner, property, adjunct, nor effect. Let then ſuch perſons, as this ſort of men are ready to attempt with their *Sophiſtry*, and to amuſe with cavils about Perſons, *Subſtances*, *Subſiſtences*, and the like, deſire to know of them what it is that they would be at. What would they deny, what would they diſapprove. Is it that God is one; or that the Father is God, or the Son, or the Holy Ghoſt is ſo. If they deny, or oppoſe either of theſe, they have Teſtimonies and Inſtances of Divine Revelation, or may have, in a readineſs, to confound the Devil and all his Emiſſaries. If they will not do ſo, if they refuſe it, then let them know, that it is moſt fooliſh and unreaſonable to contend about *Expreſſions* and Explanations of any thing, or Doctrine, about the manner, Reſpects, or Relations of any thing, until the *thing it ſelf*, or Doctrine, be plainly confeſſed or denyed. If this they refuſe, as generally they do and will, which I ſpeak upon ſufficient experience, and will not be induced to deal openly, properly and rationally, but will keep to their *Cavils* and *Sophiſms*, about terms

and

and expreſſions, all farther debate, or conference with them, may juſtly, and ought both conſcienciouſly and rationally to be refuſed, and rejected. For theſe ſacred Myſteries of God and the Goſpel, are not lightly to be made the ſubject of mens Conteſts and Diſputations.

But as we dealt before in particular, ſo here I ſhall give Inſtances of the Sophiſtical exceptions that are uſed againſt the whole of this Doctrine; and that with reſpect unto ſome late Collections, and Repreſentations of them: From whence they are taken up and uſed by many who ſeem not to underſtand the Words, Phraſes and Expreſſions themſelves, which they make uſe of.

The ſumm of what they ſay in general, is, *How can theſe things be? How can three be one, and one be three? Every Perſon hath its own Subſtance, and therefore if there be three Perſons, there muſt be three Subſtances; and ſo three Gods.*

Anſw. 1. Every Perſon hath diſtinctly its *own Subſtance*, for the *one Subſtance* of the Deity, is the ſubſtance of each Perſon, ſo it is ſtill but one. But each Perſon hath not its *own diſtinct Subſtance*, becauſe the Subſtance of them all is the ſame, as hath been proved.

2. They ſay, *That if each Perſon be God, then each Perſon is Infinite, and there being three Perſons, there muſt be three Infinites.*

Anſw.

Anſw. This follows not in the leaſt; for each Perſon is *Infinite* as he is God. *All Divine Properties*, ſuch as to be Infinite is, belong not to the Perſons on the account of their *Perſonality*, but on the account of their Nature, which is one, for they are all Natural Properties.

But they ſay, *If each Perſon be God, and that God ſubſiſt in three Perſons, then in each Perſon there are three Perſons or Gods.*

Anſw. The colluſion of this *Sophiſm* conſiſts in that expreſſion, *be God*; *and that God*; in the firſt place, the Nature of God is intended; in the latter a ſingular Perſon. Place the words intelligibly and they are thus; If each Perſon be God, and the Nature of God ſubſiſts in three Perſons, then in each Perſon there are three Perſons; and then the folly of it will be evident.

But they farther infer; *That if we deny the Perſons to be Infinite, then an Infinite Being hath a finite mode of ſubſiſting, and ſo I know not what ſuppoſition they make hence; that ſeeing there are not three Infinites, then the Father, Son, and Spirit are three finites that make up an Infinite.*

The pitiful weakneſs of this Cavil is open to all: for *finite* and *Infinite* are Properties and Adjuncts of *Beings*, and not of the *manner* of the ſubſiſtence of any thing. The *nature* of each Perſon is *Infinite*, and ſo is each Perſon, be-

ecauſe of that nature. Of the manner of their ſubſiſtence, Finite and Infinite cannot be predicated or ſpoken, no farther than to ſay, an *infinite* Being doth ſo ſubſiſt.

But you grant, ſay they, *that the only True God is the Father, and then if Chriſt be the only True God, he is the Father.*

Anſw. We ſay, the only True God is Father, Son, and Holy Ghoſt. We never ſay, the Scripture never ſays, that the *Father only is the true God*; whence it will follow, that he that is the true God, is the Father. But we grant the Father to be the only *true God:* And ſo we ſay is the Son alſo. And it doth not at all thence follow, that the Son is the Father, Becauſe in ſaying the Father is the true God, we reſpect not his *Paternity*, or his Paternal Relation to his Son; but his *Nature*, *Eſſence*, *and Being*. And the ſame we affirm concerning the other Perſons. And to ſay, that becauſe each Perſon is God, one Perſon muſt be another, is to crave leave to *disbelieve* what God hath revealed; without giving any Reaſon at all for their ſo doing.

But this *Sophiſm* being borrowed from another, namely *Crellius*, who inſiſted much upon it, I ſhall upon his account, and not on theirs, who as far as I can apprehend, underſtand little of the intendment of it, remove it more fully out of the way. It is propoſed by

by him in way of Syllogiſm, thus, *The only true God is the Father; Chriſt is the only true God; therefore he is the Father.* Now this Syllogiſm is ridiculouſly Sophiſtical. For in a *Categorical Syllogiſm*, the Major Propoſition is not to be particular, nor equipollent to a particular. For from ſuch a Propoſition, when any thing communicable to more is the ſubject of it, and is reſtrained unto one particular, nothing can be inferred in the concluſion. But ſuch is this Propoſition here, the only true God is the Father. It is a particular Propoſition; wherein the *ſubject* is reſtrained unto a ſingular, or individual predicate, though in it ſelf communicable to more. Now the Propoſition being ſo made particular, the terms of the ſubject or predicate, are ſuppoſed reciprocal; namely, that one God, and the Father, are the ſame; which is falſe: Unleſs it be firſt proved, that the Name *God*, is communicable to no more, or no other, than is the other term of Father; which to ſuppoſe, is to beg the whole Queſtion. For the *only true God*, hath a larger ſignification than the term of Father, or Son. So that though the *only true God* be the Father, yet every one who is true God, is not the Father: Seeing then that the Name of God here, ſupplies the place of a *Species*, though it be ſingular abſolutely, as it reſpects the Divine Nature which is abſolutely

lutely ſingular, and one, and cannot be multiplied; yet in reſpect of *communication* it is otherwiſe, it is communicated unto more, namely, the Father, Son, and Holy Ghoſt. And therefore if any thing be intended to be concluded from hence, the Propoſition muſt be expreſſed according to what the *ſubject* requires, as capable of *communication* or Attribution to more than one, as thus; who ever is the only true God, is the Father; which *Propoſition* theſe Perſons and their Maſters, ſhall never be able to prove.

I have given in particular, theſe *Structures* thus *briefly*, upon theſe empty Sophiſms; partly, becauſe they are well removed already, and partly becauſe they are meer *Exſcriptions* out of an Author, not long ſince tranſlated into *Engliſh*, unto whom an entire anſwer may ere long be returned.

That which at preſent ſhall ſuffice, is to give a general *Anſwer* unto all theſe Cavils, with all of the ſame kind, which the Men of theſe Principles do uſually inſiſt upon.

I. The things, they ſay, *which we teach concerning the Trinity, are contrary to Reaſon*; and thereof *they* endeavour to give ſundry Inſtances, wherein the ſum of the Oppoſition which they make unto this truth doth conſiſt. But firſt, I ask what Reaſon is it that they intend? It is their own, the carnal reaſon of Men.

By

By that they will judg of theſe Divine Myſteries. The Scripture tells us indeed, that the *Spirit of a Man which is in him, knows the things of a Man.* A Mans ſpirit, by natural Reaſon, may judg of natural things. But the things of God, knoweth *no Man, but the Spirit of God*, 1 Cor. 2. 11. So that what we know of theſe things, we muſt receive upon the Revelation of the Spirit of God meerly; if the Apoſtle may be believed. And it is given unto Men to know the Myſteries of the Kingdom of God. To ſome, and not to others; and unleſs it be ſo given them, they cannot know them. In particular, none can know the Father, unleſs the Son reveal him. Nor will, or doth, or can, *fleſh and blood reveal*, or underſtand Jeſus Chriſt to be the Son of the Living God, unleſs the Father reveal him, and inſtruct us in the truth of it, *Mat.* 16. 18. The way to come to the acknowledgment of theſe things, is that deſcribed by the Apoſtle, Epheſ. 3. 14, 15, 16, 17, 18, 19. *For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named; that he would grant ye, according to the riches of his Glory, to be ſtrengthened with might by his Spirit in the inner Man; that Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all Saints*, &c.

As

As alſo Col. 2. 2. *That you might come unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the Myſteries of God, and of the Father, and of Chriſt. In whom are hid all the Treaſures of Wiſdom and Knowledg.* It is by Faith and Prayer, and through the Revelation of God, that we may come to the acknowledgment of theſe things; and not by the carnal reaſonings of Men of corrupt minds.

2. *What Reaſon* do they intend? If Reaſon abſolutely, the Reaſon of things; we grant that nothing *contrary* unto it, is to be admitted. But Reaſon as it is in this or that Man, particularly in themſelves, we know to be weak, maimed, and imperfect; and that they are, and all other Men, extreamly remote from a juſt and full comprehenſion of the whole Reaſon of things. Are *they* in ſuch an eſtate, as that their apprehenſion ſhall paſs for the meaſure of the nature of all things? We know they are far from it. So that though we will not admit of any thing that is contrary to Reaſon, yet the leaſt intimation of a Truth by Divine Revelation, will make me embrace it, although it ſhould be *contrary to the reaſon of all the Socinians* in the World. *Reaſon* in the *abſtract*, or the juſt meaſure of the anſwering of one thing unto another is of great moment: But *Reaſon*, that is, what is pretended to be ſo, or appears to be ſo unto

this or that man, especially in and about things of Divine Revelation, is of very small importance; of none at all, where it riseth up against the expres testimonies of Scripture, and these multiplyed to their mutual confirmation and explanation.

3. Many things are *above Reason*, that is, as considered in this or that Subject, as Men which are not at all *against* it. It is an easie thing to compel the most curious enquirers of these days to a ready confession hereof, by multitudes of Instances in things *finite* and temporary. And shall any dare to deny but it may be so, in things Heavenly, Divine, and Spiritual? Nay, there is no concernment of the Being of God, or his Properties, but is absolutely above the comprehension of our Reason. *We cannot by searching find out God, we cannot find out the Almighty to perfection.*

4. The very Foundation of all their Objections and Cavils against this Truth, is destructive of as Fundamental Principles of Reason, as are in the World. They are all at best reduced to this; It cannot be thus in things finite; the same Being cannot in one respect be *one*, in another *three*, and the like, and therefore it is so in things *Infinite*. All these reasonings are built upon this supposition, that that which is *finite* can perfectly comprehend that which is *Infinite*. An Assertion absurd, foolish and contradictory

tradictory unto it ſelf. Again, it is the higheſt Reaſon in things of pure Revelation, to captivate our underſtandings to the Authority of the Revealer, which here is rejected. So that by a loud ſpecious pretence of Reaſon, theſe men by a little *captious Sophiſtry* endeavour not only to countenance their unbelief, but to evert the greateſt Principles of *Reaſon* it ſelf.

5. The Objections theſe men principally inſiſt upon, are meerly againſt the Explanations we uſe of this Doctrine; not againſt the Primitive Revelation of it, which is the Principal Object of our Faith, which how prepoſterous and irrational a courſe of proceeding it is, hath been declared.

6. It is a Rule among *Philoſophers*; that if a man on juſt Grounds and Reaſons have embraced any Opinion or Perſwaſion, he is not to deſert it, meerly becauſe he cannot anſwer every Objection againſt it. For if the Objections wherewith we may be entangled, be not of the ſame weight and importance with the Reaſon on which we embraced the Opinion, it is a madneſs to forgo it on the account thereof. And much more muſt this hold amongſt the common ſort of Chriſtians, in things Spiritual and Divine. If they will let go, and part with their Faith in any Truth, becauſe they are not able to anſwer diſtinctly ſome Objections that may be made againſt it, they may quick-

ly find themſeves diſputed into Atheiſm.

7. There is ſo great an intimation made of ſuch an expreſſion, and reſemblance of a Trinity in Unity, in the very works of the Creation, as learned men have manifeſted by various Inſtances, that it is moſt unreaſonable to ſuppoſe that to be contrary to Reaſon, which many objects of rational conſideration, do more or leſs preſent unto our minds.

8. To add no more Conſiderations of this nature; Let any of the Adverſaries produce any one Argument or Grounds of Reaſon, or thoſe pretended to be ſuch, againſt that that hath been aſſerted, that hath not already been baffled a thouſand times, and it ſhall receive an anſwer, or a publick acknowledgment that it is Indiſſoluble.

Of

Of the Perſon of Chriſt.

THE next Head of Oppoſition made by the Men of this Conſpiracy againſt this ſacred Truth; is againſt the head of all Truth, the Perſon of our Lord Jeſus Chriſt. The *Socinians* indeed would willingly put a better face, or colour upon their Error, about the *Perſon of Chriſt*, then it will bear, or endure to lye on it. For in their *Catechiſm* unto this *Queſtion*, *Is the Lord Jeſus Chriſt*, purus Homo, *a meer Man?* They anſwer; *By no means.* How then? *Hath he a Divine Nature alſo?* Which is their next Queſtion: To this they ſay, *By no means, for this is contrary to right Reaſon.* How then will theſe pretended *Maſters of Reaſon* reconcile theſe things? For to us it ſeems, that if Chriſt have no *other Nature* but that *of a Man*, he is as to his Nature, *purus Homo, a meer Man*, and no more. Why, they anſwer, that he is not *a meer Man, becauſe he was born of a Virgin:* Strange! that that ſhould be an argument to prove him *more than a Man*,

which the Scripture and all Men in their right wits, grant to be an invincible reaſon, to prove him to be a Man, and as he was born of Her, no more. Rom. 1. 3. *Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of* David, *according to the fleſh.* Rom. 9. 5. *Whoſe are the Fathers, and of whom as concerning the fleſh Chriſt came.* Gal. 4. 4. *God ſent forth his Son, made of a Woman, made under the Law.* But ſay they; *He was endowed with the Spirit, wrought Miracles, was raiſed from the Dead, had all Power given in Heaven and Earth*; for *by theſe degrees*, he became to be God. But all Men ſee that the inquiry is about the *nature of Chriſt*; and this Anſwer is about *his ſtate and condition.* Now this changeth not his *Nature* on the one hand, no more than his *being Humbled*, Poor, and Dying, did on the other. This is the *right Reaſon* we have to deal withal in theſe Men. If a Man ſhould have enquired of ſome of them of old, whether *Melchizedeck* were *purus Homo*, a *meer Man?* Some of them would have ſaid, *No, becauſe he was the Holy Ghoſt*; ſome, *No, becauſe he was the Son of God himſelf*; and ſome, *No, becauſe he was an Angel*; For ſuch fooliſh Opinions have Men fallen into. But how ſottiſh ſoever their conceptions were, their Anſwer to that enquiry would have been regular, becauſe the Queſtion and Anſwer reſpect the

ſame

ſame ſubject, in the ſame reſpect. But never any was ſo ſtupid, as to anſwer, he was not a *meer Man*, that is by Nature, *becauſe he was a Prieſt of the High God*, which reſpects his Office, and Condition. Yet ſuch is the pretence of theſe Men, about the Perſon of Chriſt, to Incruſtate and give ſome colour unto their foul miſ-belief; as ſuppoſing that it would be much to their diſadvantage, to own Chriſt only as a *meer Man*, though the moſt part of their diſputes that they have troubled the Chriſtian World withal, have had no other deſign nor aim but to prove him ſo to be, and nothing elſe. I ſhall briefly, according to the *method inſiſted on*, firſt lay down what is the direct Revelation, which is the object of our Faith in this matter; then expreſs the Revelation it ſelf in the Scripture Teſtimonies wherein it is recorded; and having vindicated ſome one or other of them from their exceptions, manifeſt how the Doctrine hereof is farther explained, unto the Edification of them that believe.

That there is a *Second Perſon*, the Son of God, in the holy *Trin-Unity* of the God-head, we have proved before. That this Perſon did of his infinite Love and Grace take upon him *our Nature*, *humane Nature*, ſo as that the Divine and Humane Nature ſhould become one *Perſon*, one Chriſt, God and Man in one; ſo

that whatever he doth in, and about our Salvation, it is done by that *one Perſon*, God and Man, is revealed unto us in the Scripture, as the Object of our Faith. And this is that which we believe concerning the *Perſon of Chriſt*. Whatever Acts are aſcribed unto him, however immediately performed, in, or by the Humane Nature, or in and by his Divine Nature, they are all the Acts of that *one Perſon*, in whom are both theſe Natures. That this Chriſt, God and Man, is becauſe he is God, and on the account of what he hath done for us as Man, to be believed in, worſhipped, with Worſhip Religious and Divine, to be truſted and obeyed; this alſo is aſſerted in the Scripture. And theſe things are as it were the *Common Notions* of Chriſtian Religion; the common Principles of our Profeſſion; which the Scriptures alſo abundantly teſtifie unto.

Iſa. 7. 14. *Behold a Virgin ſhall conceive and bear a Son, and ſhall call his Name* Immanuel; that is, he ſhall be God with us, or God in our nature. Not, that *that* ſhould be his Name whereby he ſhould be *called* in this World; but that this ſhould be the condition of his Perſon, he ſhould *be God with us*; God in our nature. So are the words expounded, Mat. 1. 21, 22, 23. *That which is conceived in her is of the Holy Ghoſt; and ſhe ſhall bring forth a Son, and thou ſhalt call his Name Jeſus; for he ſhall ſave his people from*

the ir

their ſins. Now all this was done that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his Name Immanuel, *which being interpreted, is God with us.* His Name whereby he was to be called, was *Jeſus*, that is, a Saviour. And thereby was accompliſhed the prediction of the Prophet, that he ſhould be *Immanuel*, which being interpreted, is, *God with us.* Now a Child born to be *God with us*, is God in that Child, taking our Nature upon him, and no otherwiſe can the words be underſtood.

Iſa. 9. 6. *Unto us a Child is born, unto us a Son is given, and his Name ſhall be called the Mighty God. The Child* that is born, the Son that is given, is the *Mighty God*; and as the Mighty God, and a Child born, or Son given, He is the *Prince of Peace*, as he is there called, or our Saviour.

John 1. 14. *The Word was made Fleſh.* That the Word was God, who made all things, he had before declared. Now he affirms that this *Word* was made *fleſh.* How? converted into Fleſh, into a Man, ſo that he who was God ceaſed ſo to be, and was turned or changed into Fleſh, that is, a Man. Beſides, that this is utterly impoſſible, it is not affirmed. For the *Word* continued the *Word* ſtill, although he was *made Fleſh*, or *made of a Woman*, as it is elſe-

elſe-where expreſſed, or made of the *Seed of David*, or took our Fleſh or Nature to be his own. Himſelf continuing God, as he was, became Man alſo, which before he was not. The *Word was made Fleſh*; this is that which we believe and aſſert in this matter.

See *John* 3. 13. and *ver.* 31. *John* 6. 62. *Chap.* 16. 28. All which places aſſert the *Perſon of Chriſt* to have deſcended from Heaven in the Aſſumption of Humane Nature, and aſcended into Heaven therein being aſſumed; and to have *been in Heaven* as to his Divine Nature, when he was on the Earth, in the *Fleſh* he had aſſumed.

Acts 20. 28. *Feed the Church of God, which he hath purchaſed with his own Blood.* The *Perſon* ſpoken of, is ſaid to be *God* abſolutely; the *Church of God.* And this *God* is ſaid to have *Blood of his own*; the Blood of Jeſus Chriſt, being the Blood of him that was God, though not the Blood of him as God; For God is a Spirit. And this undeniably teſtifies to the unity of his Perſon as God and Man.

Rom. 1. 3, 4. *Concerning his Son Jeſus Chriſt our Lord, who was made of the ſeed of* David *according to the fleſh, and declared to be the Son of God with Power, according to the Spirit of Holineſs, by the Reſurrection from the Dead.* Rom. 9. 5. *Whoſe are the Fathers, and of whom concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever, Amen.* This is all we de-

ſire,

ſire, that we may believe without diſturbance from the Clamours of theſe Men; Namely, that the ſame Chriſt, as concerning the fleſh, came of the Fathers, of *David*, and in himſelf is over all God bleſſed for ever. This the Scripture aſſerts plainly: and why we ſhould not believe it firmly, let theſe Men give a reaſon when they are able.

Gal. 6. 4. *God ſent forth his Son made of a Woman*; He was his Son, and was made of a Woman; according as he expreſſes it, *Heb.* 10. 5. *A Body haſt thou prepared Me*; as alſo *Rom.* 8. 3.

Phil. 2. 5, 6, 7. *Let this mind be in you, which was alſo in Chriſt Jeſus, who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no Reputation, and took upon him the form of a Servant, and was made in the likeneſs of Men.* It is the ſame Chriſt that is ſpoken of. And it is here affirmed of him, that He was in the form of God, thought it no robbery to be equal with God: But is this all? Is this Jeſus Chriſt God only? Doth he ſubſiſt only in the Form or Nature of God? No, ſaith the Apoſtle, He *took upon him the form of a Servant*, was made in the likeneſs of Men, and was found in faſhion as a Man; that his being truly a Man is expreſſed in theſe words, our Adverſaries deny not; and we therefore believe that the ſame *Jeſus Chriſt* is God

God alſo, becauſe that is no leſs plainly expreſſed.

1 Tim. 3. 16. *And without controverſie, great is the Myſterie of Godlineſs, God was manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels.* It is a Myſterie indeed, under which name it is deſpiſed now, and reproached; nor are we allowed ſo to call it, but are reflected on, as flying to Myſteries for our defence. But we muſt take leave to ſpeak in this matter, according to his directions, without whom we cannot ſpeak at all. A Myſterie it is, and that a *great Myſterie*; and that confeſſedly ſo, by all that do believe. And this is, that *God was manifeſted in the fleſh.* That it is the Lord Chriſt who is ſpoken of, every one of the enſuing expreſſions do evince; *Juſtified in the Spirit, ſeen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory.* And this alſo is the ſubſtance of what we believe in this matter, namely, That Chriſt is God, *manifeſt in the fleſh*, which we acknowledg, own, and believe to be true, but a great Myſterie; yet no leſs great and ſacred a Truth notwithſtanding.

Heb. 2. 14. *For as much then as the Children were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame:* ver. 16. *For verily he took not on him the nature of Angels, but he took on him the ſeed of* Abraham. And this plainly

plainly affirms his *pre-exiſtence* unto that Aſſumption of our Nature, and the unity of his Perſon in it being ſo aſſumed.

1 John 3. 16. *Hereby perceive we the Love of God, becauſe he laid down his Life for us.* He who was God laid down for a ſeaſon, and parted with that Life, which was his *own* in that Nature of ours which he had aſſumed. And that *taking of our Nature*, is called *his coming in the Fleſh*; which whoſo denies, is *not of God, but is the Spirit of Antichriſt*, 1 John 4. 3.

Theſe are ſome of the places, wherein the Perſon of Chriſt is revealed unto our Faith, that we may believe on the Son of God, and have Eternal Life.

The Method formerly propoſed would require that I ſhould take off the general Objections of the *Adverſaries* againſt this Divine Revelation; as alſo vindicate ſome peculiar Teſtimonies from their exceptions. But becauſe a particular oppoſition unto this Truth, hath not as yet publickly and directly been maintained and managed by any that I know of among our ſelves, though the denial of it be expreſly included in what they do affirm; I ſhall leave the further Confirmation thereof unto ſome other occaſion, if it be offered, and it be judged neceſſary.

And this is that which the *Faith of Believers* reſts in, as that which is plainly revealed unto

unto them; namely, that *Jesus Christ is God and Man* in one Person; and that all his Actings in their behalf, are the Actings of him who is God and Man; and that this Son of God, God and Man, is to be believed in by them, and obeyed, that they have Eternal Life.

What is farther added unto these expres's Testimonies, and the full Revelation of the Truth contained in them in this matter, in way of Explication educed from them, and suitable unto them, to the Edification of the Church, or information of the Minds of Believers, in the right apprehension of this great Mysterie of God manifested in the Flesh, may be reduced to these Heads.

(1.) That the Person of the Son of God, did in his assuming *Humane Nature* to be his own, not take an *Individual Person* of any one into a near Conjunction with himself, but preventing the Personal subsistence of Humane Nature in that flesh which he assumed, he gave it its subsistence in his own Person, whence it hath its *individuation* and distinction, from all Persons whatever. This is the Personal Union. The Divine and Humane Nature in Christ have but one *Personal subsistence*; and so are but one Christ, one distinct Personal principle of all Operations of all that he did, or doth, as Mediator. And this undeniably follows from what

what is declared in the Teſtimonies mentioned. For the *Word* could not be made *Fleſh*, nor could he *take on him the ſeed of* Abraham, nor *could the Mighty God be a Child born, and given unto us*, nor could God *ſhed his Blood* for his Church, but that the two Natures ſo directly expreſſed, muſt be united in one Perſon: For otherwiſe, as they are two Natures ſtill, they would be two Perſons alſo.

(2.) Each Nature thus united in Chriſt, is entire, and preſerves unto it ſelf its own natural Properties. For he is no leſs *perfect God*, for being made Man, nor no leſs a *true perfect Man*, conſiſting of Soul and Body, with all their Eſſential parts, by that Natures being taken into ſubſiſtence with the Son of God, His Divine Nature ſtill continues *Immenſe*, *Omniſcient*, *Omnipotent*, infinite in *Holineſs*, &c. his *Humane Nature*, finite, limited, and before its Glorification, ſubject to all Infirmities of Life and Death, that the ſame Nature in others abſolutely conſidered, is obnoxious unto.

(3.) In each of theſe Natures he Acts ſuitably unto the eſſential properties and principles of that Nature. As God, he made all things, upholds all things, by the word of his Power, fills Heaven and Earth, &c. As Man, he Lived, Hungred, Suffered, Died, Roſe, Aſcended into Heaven. Yet by reaſon of the

Union

Union of both these *Natures* in the same Person, not only his own Person is said to do all these things, but the Person expressed by the *Name* which He hath on the account of one *Nature*, is said to do that which he did only in the other. So God is said to redeem his Church with own his Blood, and to lay down his Life for us; and the Son of Man to be in Heaven, when he was on the Earth. All because of the Unity of his Person, as was declared. And these things do all of them directly and undeniably flow from what is revealed concerning his Person, as before is declared.

Of

Of the Satisfaction of CHRIST.

THE laſt thing to be enquired into, upon occaſion of the late oppoſition to the great fundamental Truths of the Goſpel, is the *ſatisfaction of Chriſt*. And the Doctrine hereof is ſuch, as I conceive needs rather to be *explained* than vindicated. For it being the *Center* wherein moſt, if not all the *Lines* of Goſpel-Promiſes and Precepts do meet, and the great *medium* of all our Communion with God in Faith and Obedience, the great *diſtinction* between the *Religion of Chriſtians*, and that of all others in in the world, it will eaſily on a due propoſal be aſſented unto by all, who would be eſteemed Diſciples of Jeſus Chriſt. And whether a parcel of *inſipid Cavils*, may be thought ſufficient to obliterate the Revelation of it, men of ſober minds will judg and diſcern.

For the term of *Satisfaction*, we contend not about it. It doth indeed properly expreſs and connote that great *Effect of the Death of Chriſt* which in the cauſe before us, we plead for. But yet becauſe it belongs rather to the Explana-

tion of the Truth contended for, then is uſed expreſly in the Revelation of it, and becauſe the right underſtanding of the Word it ſelf depends on ſome *Notions of Law*, that as yet we need not take into conſideration, I ſhall not in this entrance of our diſcourſe, inſiſt preciſely upon it, but leave it as the *natural Concluſion* of what we ſhall find expreſly declared in the Scripture. Neither do I ſay this, as though I did decline the Word, or the right uſe of it, or what is properly ſignified by it, but do only caſt it into its proper place anſwerable unto our *Method* and Deſign in the whole of this brief Diſcourſe.

I know ſome have taken a new way of expreſſing and declaring the Doctrine concerning the *Mediation of Chriſt*, with the Cauſes and Ends of his Death, which they think more *rational*, than that uſually inſiſted on. But as what I have yet heard of or ſeen in that kind, hath been not only *unſcriptural*, but alſo very *irrational*, and moſt remote from that *accuracy* whereunto they pretend, who make uſe of it; ſo if they ſhall publiſh their conceptions, it is not improbable but that they may meet with a *Scholaſtical Examination* by ſome hand or other.

Our preſent work, as hath been often declared, is for the eſtabliſhment of the Faith of them, who may be attempted, if not brought into danger to be ſeduced by the *ſleights* of

ſome

ſome who lie in wait to deceive, and the clamours of others who openly drive the ſame deſign. What therefore the Scripture plainly and clearly reveals in this matter, is the ſubject of our preſent enquiry. And either in ſo doing, as occaſion ſhall be offered, we ſhall obviate, or in the cloſe of it remove thoſe *Sophiſms*, that the ſacred Truth now propoſed to conſideration, hath been attempted withal.

The ſum of what the Scripture reveals about this great Truth, commonly called the *ſatisfaction of Chriſt*, may be reduced unto theſe enſuing Heads.

1. *That* Adam *being made upright, ſinned againſt God, and all Mankind, all his Poſterity in him.* Gen. 1. 27. *So God created Man in his own Image, in the Image of God created he him, Male and Female created he them,* Gen. 3. 11. *And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the Tree whereof I commanded thee that thou ſhouldſt not eat?* Eccleſ. 7. 29. *Lo, this only have I found, that God made Man upright, but he hath ſought out many Inventions.* Rom. 5. 12. *Wherefore as by one Man ſin entred into the World, and Death by ſin, and ſo Death paſſed upon all Men, for that all have ſinned.* Ver. 18. *Therefore by the offence of one, judgment came upon all Men to condemnation,* Ver. 19. *By one Mans diſobedience, many were made ſinners.*

2. That by this Sin of our first Parents, all Men are brought into an *Estate of Sin, and Apostacy from God*, and of an enmity unto him, *Gen. 6. 5. God saw that the wickedness of Man was great in the Earth, and that every imagination of the thoughts of his heart, was only evil continually.* Psal. 51. 5. *Behold, I was shapen in iniquity, and in sin did my Mother conceive me.* Rom. 3. 23. *For all have sinned and come short of the Glory of God.* Rom. 8. 7. *The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be.* Ephes. 4. 18. *Having the understanding darkned, being alienated from the Life of God through the Ignorance that is in them, because of the blindness of their heart,* Chap. 2. 1. Col. 2. 13.

Thirdly, That in this state *all Men continue in sin against God*, nor of themselves can do otherwise, *Rom. 3. 10, 11, 12. There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.*

Fourthly, That the Justice and Holiness of God, as he is the Supream Governour and Judg of all the World, require that sin be punished, Exod. 34. 7. *That will by no means clear the guilty.* Josh. 24. 19. *He is an Holy God, he is a Jealous God, he will not forgive*

your

your transgressions, nor your sins. Psal. 5. 4, 5, 6. *For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight; thou hatest all workers of iniquity, thou shalt destroy them that speak leasing.* Hab. 1. 13. *Thou art of purer Eyes than to behold evil, and canst not look upon iniquity.* Isa. 33. 14. *Who among us shall dwell with the devouring Fire? Who among us shall dwell with everlasting burnings?* Rom. 1. 32. *Who knowing the Judgment of God, that they which commit such things are worthy of death.* Rom. 3. 5, 6. *Is God unrighteous who taketh vengeance? I speak as a Man, God forbid! for then how shall God judg the World?* 2 Thes. 1. 6. *It is a Righteous thing with God, to recompence tribulation to them that trouble you.* Heb. 12, 29. *For our God is a consuming Fire.* From Deut. 4. 24.

Fifthly, That God hath also engaged his *Veracity and Faithfulness* in the Sanction of the Law, not to leave sin unpunished, *Gen. 2. 17. In the day thou eatest thereof, thou shalt surely die.* Deut. 27. 26. *Cursed be he that confirmeth not all the words of this Law to do them.* In this state and condition all Mankind, had they been left without Divine aid and help, must have perished Eternally.

Sixthly, That God out of his *Infinite Goodness* Grace and Love to Mankind, sent his only

Son to ſave and deliver them out of this condition, *Mat.* 1. 21. *Thou ſhalt call his Name Jeſus, for he ſhall ſave his People from their ſins.* Joh. 3. 16, 17. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life: For God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved.* Rom. 5. 8. *God commendeth his love towards us, in that while we were yet ſinners Chriſt died for us.* 1 John 4. 9. *In this was manifeſted the Love of God towards us, becauſe God ſent his only begotten Son into the World, that we might live through him.* Ver. 10. *Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be a propitiation for our ſins;* 1 Theſ. 1. 10. *Even Jeſus which delivereth us from the wrath to come.*

Seventhly, That *this Love was the ſame in Father and Son,* acted diſtinctly in the manner that ſhall be afterwards declared; ſo vain are the pretences of Men, who from the Love of the Father in this matter, would argue againſt the Love of the Son; or on the contrary.

Eightly, *That* the way in general whereby the Son of God being Incarnate, was to ſave loſt ſinners, was by a *Subſtitution of himſelf* according to the Deſign and Appointment of God in the room of thoſe whom he was to ſave, 2 Cor. 5. 21. *He hath made him to be ſin*

for

for us, who knew no ſin, that we might become the Righteouſneſs of God in him. Gal. 3. 13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us.* Rom. 5. 7, 8. *For ſcarcely for a Righteous Man will one die, yet peradventure for a Good Man ſome will even dare to die; but God commendeth his Love towards us, in that while we were yet ſinners Chriſt died for us.* Rom. 8. 3. *For what the Law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh; that the Righteouſneſs of the Law might be fulfilled in us.* 1 Pet. 2. 24. *Who his own ſelf bare our ſins in his own Body on the Tree.* Chap. 3. 18. *For Chriſt alſo hath once ſuffered for us, the Juſt for the unjuſt, that he might bring us unto God.* All theſe Expreſſions undeniably evince a *ſubſtitution* of Chriſt as to ſuffering in the ſtead of them whom he was to ſave; which in general is all that we intend by his *ſatisfaction*; namely, that he was made *ſin for us*, a *Curſe for us*, *Died for us*, that is, in our ſtead, that we might be ſaved from the Wrath to come. And all theſe Expreſſions as to their true genuine importance, ſhall be vindicated, as occaſion ſhall require.

Ninthly, This *way* of his ſaving ſinners is in particular, ſeveral ways expreſſed in the Scripture. As,

1. *That he offered himself a Sacrifice to God,* to make atonement for our sins, and that in his death and sufferings. Isa. 53. 10. *When thou shalt make his Soul an offering for Sin.* John 1. 29. *Behold the Lamb of God, who taketh away the sins of the World.* Ephes. 5. 2. *Christ hath loved us, and hath given himself for us an offering and a Sacrifice to God for a sweet smelling savour.* Heb. 2. 17. *Was a merciful High Priest in things pertaining to God, to make reconciliation for the Sins of the People.* Heb. 9. 11, 12, 13, 14. *But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle not made with hands, that is to say, not of this building: neither by the blood of Goats and Calves, but by his own blood, he entered in once into the Holy place; having obtained Eternal Redemption for us; For if the blood of Bulls, &c. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead works?*

2. That he *Redeemed* us by paying a price, a Ransome for our Redemption. Mark 10. 45. *The Son of Man came to give his life a Ransome for many.* 1 Cor. 6. 20. *For ye are bought with a price,* 7. 23. 1 Tim. 2. 6. *Who gave himself a Ransome for all to be testified in due time.* Tit. 2. 14. *Who gave himself for us, that he*

he might redeem us from all iniquity. 1 Pet. 1. 18. *For we were not redeemed with Silver and Gold, and corruptible things*; ver. 19. *But with the pretious Blood of Christ, as of a Lamb without blemish and without spot.*

3. *That he bear our sins*, or the punishment due unto them. Isa. 53. 5. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our Peace was upon him, and with his stripes are we healed; All we like Sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* ver. 11. *For he shall bear their iniquities.* 1 Pet. 2. 24. *Who his own self bear our sins in his own* Body *on the Tree.*

4. That he answered *the Law*, and the Penalty of it; Rom. 8. 3. *God sent forth his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the Righteousness of the Law might be fulfilled in us.* Gal. 3. 13. *Christ hath Redeemed us from the Curse of the Law, being made a Curse for us.* Chap. 4. 4, 5. *God sent forth his Son made of a Woman, made under the Law, to Redeem them that were under the Law.*

5. That he *Died* for sin, and sinners, to *expiate* the one, and in the *stead* of the other. Rom. 4. 25. *He was delivered for our offences.* Rom. 5. 10. *When we were Enemies, we were Reconciled to God by the Death of his Son.*

1 Cor.

1 Cor. 15. 3. *Christ Died for our sins according to the Scriptures.* 2 Cor. 5. 14. *For the Love of Christ constraineth us, because we thus judg, that if one Died for all, then were all dead,* 1 Thes. 5. 9, 10.

6. Hence on the part of God, it is affirmed that *he spared him not, but delivered him up for us all*; Rom. 8. 32. And caused *all our Iniquities to meet upon him*, Isa. 53. 7.

7. The Effect hereof was,

(1.) That the *Righteousness* of God was Glorified, *Rom.* 3. 25, 26. *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of sins.* (2.) The Law fulfilled and satisfied, as in the places before quoted, *Rom.* 8. 3. *Gal.* 3. 13, 14. *Gal.* 4. 5. (3.) *God reconciled.* 2 Cor. 5. 18, 19. *God was in Christ reconciling the World unto himself, not imputing their trespasses unto them.* Heb 2. 17. *He made reconciliation for the sins of the People.* (4.) *Atonement* was made for sin. *Rom.* 5. 11. *By whom we have now received the Atonement*; and peace was made with God, *Eph.* 2. 14. *For he is our Peace, who hath made both one, that he might reconcile both unto God in one Body by the Cross, having slain the enmity thereby.* (5.) *Made an end of sin,* Dan. 9. 24. To *finish transgression, to make an end of sins, to make reconciliation for iniquity, and to*

bring

bring in everlasting Righteousness. The glory of God in all these things being exalted, himself well pleased, Righteousness and everlasting Redemption or Salvation purchased for Sinners, *Heb.9.14.* In that the chastisement of our peace was upon him, and that by his stripes we are healed, he being punished that we might go free, himself became a Captain of Salvation unto all that do obey him.

I have fixed on these Particulars; to give every *Ordinary Reader* an instance how fully and plainly what he is to believe in this matter is revealed in the Scripture. And should I produce all the Testimonies which expresly give witness unto these Positions, it is known how great a part of the *Bible* must be transcribed. And these are the things which are indispensibly required of us to believe, that we may be able to direct and regulate our obedience according to the mind and will of God. In the *Explanation* of this Doctrine unto further *Edification*, sundry things are usually insisted on, which necessarily and infallibly ensue upon the Propositions of Scripture before laid down, and serve to beget in the minds of Believers a *due apprehension*, and right understanding of them. As,

1. That God in this matter is to be considered as the Chief, Supream, Absolute *Rector* and Governour of all, as the *Lord of the Law*, and

and of ſinners; but yet ſo as an offended Ruler. Not as an *offended Perſon*, but as an *offended Ruler*, who hath right to exact puniſhment upon Tranſgreſſors, and whoſe Righteouſneſs of Rule requires that he ſhould ſo do.

2. That becauſe he is Righteous and Holy, as he is the ſupream Judge of all the World, it is neceſſary that he do right in the puniſhing of ſin, without which the order of the Creation cannot be preſerved. For ſin being the Creatures *deduction of it ſelf* from the order of its dependance upon and obedience unto the Creator, and Supream Lord of all, without *a reduction* of it by puniſhment, confuſion would be brought into the whole Creation.

3. That whereas the *Law* and the *Sanction* of it is the Moral or Declarative cauſe of the puniſhment of ſin, and it directly obligeth the ſinner himſelf unto puniſhment; God as the Supream Ruler, diſpenſeth, not with the act of the Law, but the immediate Object; and ſubſtitutes another *Sufferer* in the room of them who are principally liable unto the Sentence of it, and are now to be acquitted or freed; that ſo the Law may be ſatisfied, requiring the Puniſhment of ſin, Juſtice exalted, whereof the Law is an effect, and yet the ſinner ſaved.

4. That the *Perſon* thus ſubſtituted was the *Son of God Incarnate*, who had power ſo to diſpoſe

diſpoſe of himſelf with *will* and readineſs for it; and was upon the account of the Dignity of his Perſon, able to anſwer the penalty which all others had incurred and deſerved.

5. That God upon his *voluntary ſuſception* of this Office, and condeſcenſion to this Work, did *ſo lay our ſins* in and by the Sentence of the Law upon him, that he made therein *full ſatisfaction* for whatever legally could be charged on them for whom he Died or Suffered.

6. That the ſpecial way, terms, and conditions, whereby, and whereon ſinners may be intereſted in this Satisfaction made by Chriſt, are determined by the Will of God, and declared in the Scripture.

Theſe and the like things are uſually inſiſted on in the Explication or Declaration of this Head of our Confeſſion. And there is not any of them but may be ſufficiently confirmed by Divine Teſtimonies. It may alſo be farther evinced, that there is nothing aſſerted in them, but what is excellently ſuited unto the common notions which Mankind hath of God and his Righteouſneſs; and that in their Practiſe they anſwer the Light of Nature, and common Reaſon, exemplified in ſundry Inſtances among the Nations of the World.

I ſhall therefore take one Argument from ſome of the Teſtimonies before produced in the confirmation of this ſacred Truth, and

proceed to remove the Objections that are commonly bandied againſt it.

If the Lord Chriſt according to the Will of the Father, and by his own Counſel and Choice was *ſubſtituted*, and did *ſubſtitute* himſelf as the Mediator of the Covenant, in the room and in the ſtead of ſinners, that they might be ſaved; and therein *bare their ſins*, or the Puniſhment due unto their ſins, by undergoing the Curſe and Penalty of the Law; and therein alſo according to the Will of God, offered up himſelf for a Propitiatory, Expiatory Sacrifice, to make *Atonement* for ſin, and Reconciliation for ſinners, that the Juſtice of God being appeaſed, and the Law fulfilled, they might go free, or being delivered from the Wrath to come; and if therein alſo he paid a real ſatisfactory Price for their Redemption; then he made ſatisfaction to God for ſin. For theſe are the things that we intend by that expreſſion, of *ſatisfaction*. But now all thoſe things are openly, and fully witneſſed unto, in the Teſtimonies before produced; as may be obſerved by ſuiting ſome of them unto the ſeveral particulars here aſſerted.

As, 1. What was done in this matter, was from the Will, Purpoſe, and Love of God the Father, *Pſal.* 40. 6, 7, 8. *Heb.* 10. 5, 6, 7. *Acts* 4. 28. *John* 3. 16. *Rom.* 8. 3.

2. It

2. It was alſo done by his own voluntary conſent, *Phil.* 2. 6, 7, 8.

3. He was *Subſtituted*, and did *Subſtitute* himſelf as the Mediator of the Covenant, in the room and ſtead of ſinners, that they may be ſaved, *Heb.* 10. 5, 6, 7. *Chap.* 7. 22. *Rom.* 3. 25, 26. *Rom.* 5. 7, 8.

4. And he did therein *bear their ſins*, or the Puniſhment due to their ſins, *Iſa.* 53. 6. 11. 1 *Pet.* 2. 23. And this,

5. By undergoing the *Curſe* and Penalty of the Law, *Gal.* 3. 13. Or the Puniſhment of ſin required by the Law, 2 *Cor.* 5. 21. *Rom.* 8. 3.

6. Herein, alſo according to the Will of God, He *offered up himſelf a propitiatory and expiatory Sacrifice*, to make Atonement for ſin, and Reconciliation for ſinners, *Epheſ.* 5. 2. *Rom.* 2. 17. *Heb.* 9. 11, 12, 13, 14. Which he did, that, the *Juſtice of God being ſatisfied*, and the Law fulfilled, ſinners might be freed from the Wrath to come, *Rom.* 3. 25. 1 *Theſ.* 1. the laſt.

7. And hereby alſo, He paid *a real Price* of Redemption for ſin and ſinners, 1 *Pet.* 1. 17, 18. 1 *Cor.* 6. laſt. Theſe are the things which we are to believe, concerning the ſatisfaction of Chriſt; And our Explication of this Doctrine, we are ready to defend, when called thereunto.

The

The consideration of the *Objections* which are raised against this great Fundamental Truth, shall close this Discourse. And they are of two sorts. First, *In general*, to the whole Doctrine, as declared, or some of the more signal Heads, or Parts of it. Secondly, Particular Instances, in this or that Supposal, as consequences of the Doctrine asserted. And in general,

1. They say, *This is contrary to, and inconsistent with the Love, Grace, Mercy, and Goodness of God*, which are so celebrated *in the Scripture, as the principal Properties of his Nature*, and Acts of his Will, *wherein he will be Glorified.* Especially contrary to the freedom of Forgiveness, which we are encouraged to expect, and commanded to believe. And this Exception they endeavour to firm by *Testimonies*, that the Lord is *Good and Gracious*, and that He doth *freely forgive us our sins* and trespasses.

Answer: First, I readily grant that whatever is really contrary to the Grace, Goodness, and Mercy of God, whatever is Inconsistent with the free Forgiveness of sin, is not to be admitted. For these things are fully *revealed* in the Scripture, and must have a Consistency with whatever else is therein revealed of God, or his Will.

Secondly,

Secondly, As God is Good and Gracious, and Merciful, ſo alſo He is Holy, Righteous, True and Faithful. And theſe things are no leſs revealed concerning him than the other; and are no leſs *Eſſential Properties* of his Nature than his Goodneſs and Grace. And as they are *all Eſſentially* the ſame in him, and conſidered only under a different habitude or reſpect as they are exerted by Acts of his Will; ſo it belongs to his Infinite Wiſdom, that the effects of them, though divers, and produced by divers ways, and means, may no way be contrary one to the other, but that Mercy may be exerciſed, without the prejudice of Juſtice, or Holineſs; and Juſtice be preſerved entire, without any obſtruction to the Exerciſe of Mercy.

Thirdly, The Grace and Love of God that in this matter the Scripture reveals to be exerciſed, in order unto the Forgiveneſs of ſinners, conſiſts principally in two things: 1. In his Holy Eternal *Purpoſe* of providing a relief for loſt ſinners. He hath done it, to the praiſe of the glory of his Grace, *Epheſ.* 1. 6. 2. In the ſending his Son in the purſuit, and for the accompliſhment of the holy purpoſe of his Will and Grace. Herein moſt eminently doth the Scripture celebrate the Love, Goodneſs, and Kindneſs of God; as that whereby, in Infinite, and for ever to be adored Wiſdom and Grace, he made

way for the *forgiveneſs of our ſins*, John 3. 16. *God ſo loved the World, as he gave his only begotten Son.* Rom. 3. 24, 25. *Whom he hath ſet forth to be a Propitiation through Faith in his Blood.* Rom. 5. 7, 8. *God commendeth his Love towards us, in that while we were yet ſinners, Chriſt died for us.* Tit. 3. 4. 1 John 4. 8, 9. Herein conſiſts that ever to be adored Love, Goodneſs, Grace, Mercy and Condeſcention of God. Add hereunto, that in that Act of cauſing *our Iniquities to meet on Chriſt*, wherein he immediately intended the Declaration of his Juſtice, *Rom.* 3. 25. (*Not ſparing him, in delivering him up to Death for us all*, Rom. 8. 32.) There was a bleſſed Harmony in the higheſt Juſtice, and moſt excellent Grace and Mercy. This Grace, this Goodneſs, this Love of God toward Mankind, towards Sinners, our Adverſaries in this Matter, neither know, nor underſtand; and ſo indeed what lies in them, remove the foundation of the whole Goſpel, and of all that faith and obedience, which God requires at our hands.

Fourthly, Forgiveneſs, or the actual Condonation of ſinners, the Pardon and Forgiveneſs of ſins, is *free*; but yet ſo, as it is every where reſtrained unto a reſpect unto Chriſt, unto his Death and Blood-ſhedding, *Eph.* 1. 7. *We have Redemption in his Blood, even the Forgiveneſs of ſins.* Chap. 4. 32. *God for Chriſts ſake*

ſake hath forgiven you. Rom. 3. 25, 26. *God hath ſet him forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Forgiveneſs of ſins.* It is abſolutely free in reſpect of all immediate Tranſactions between God and ſinners. Free on the part of God.

Firſt, In the *Eternal purpoſe* of it, when he might juſtly have ſuffered all Men to have periſhed under the Guilt of their ſins. 2. Free in the means that he uſed to effect it unto his Glory. (1.) In the ſending of his Son; and (2.) In laying the Puniſhment of our ſin upon him. (3.) In his Covenant with him, that it ſhould be accepted on our behalf. (4.) In his tender and propoſal of it by the Goſpel unto ſinners, to be received without *Money or without Price.* (5.) In the *actual Condonation* and Pardon of them that do believe.

Secondly, It is free on the part of the Perſons that are forgiven. In that (1.) It is given and granted to them without any ſatisfaction made by them for their former Tranſgreſſions. (2.) Without any Merit to purchaſe or procure it. (3.) Without any *Pœnal* ſatisfactory ſuffering here, or in a Purgatory hereafter. (4.) Without any expectation of a future recompence; or that being pardoned, they ſhould then make or give any ſatisfaction for what they had done before. And as any of

theſe things would, ſo nothing elſe can impeach the *freedom* of Pardon and Forgiveneſs. Whether then we reſpect the Pardoner or the Pardoned, Pardon is every way *free*; namely, on the part of God who forgives, and on the part of ſinners that are forgiven. If God now hath beſides all this, provided himſelf a Lamb for a Sacrifice; if he hath in Infinite Wiſdom and Grace found out a way, thus freely to forgive us our ſins, to the Praiſe and Glory of his own Holineſs, Righteouſneſs, and Severity againſt ſin, as well as unto the unſpeakable advancement of that Grace, Goodneſs and Bounty, which he immediately exerciſeth in the pardon of ſin, are theſe Mens eyes evil, becauſe he is good? Will they not be contented to be Pardoned, unleſs they may have it at the rate of diſpoiling God of his Holineſs, Truth, Righteouſneſs, and Faithfulneſs? And as this is certainly done by that way of Pardon, which theſe Men propoſe, no reſerve in the leaſt being made for the Glory of God in thoſe holy Properties of his Nature, which are immediately injured and oppoſed by ſin; ſo that Pardon it ſelf, which they pretend ſo to Magnifie, having nothing to influence it, but a meer arbitrary Act of Gods Will, is utterly debaſed from its own proper Worth and Excellency. And I ſhall willingly undertake to manifeſt, that they derogate no leſs from Grace and Mercy

cy in Pardon, than they do from the Righteouſneſs and Holineſs of God by the Forgiveneſs which they have feigned; and that in it both of them are perverted, and diſpoiled of all their Glory.

But they yet ſay, *If God can freely pardon ſin, why doth he not do it without ſatisfaction? if he cannot, he is weaker and more imperfect than Man, who can do ſo.*

Anſw. Firſt, God cannot do many things that Men can do; nor that he is *more imperfect* than they, but he cannot do them on the account of his perfection. He *cannot Lie*, he cannot deny himſelf, he cannot change, which Men can do, and do every day.

Secondly, To pardon ſin without ſatisfaction in him who is abſolutely Holy, Righteous, True and Faithful, the abſolute neceſſary Supream Governour of all ſinners, the Author of the Law, and Sanction of it, wherein Puniſhment is threatned and declared, is to deny himſelf, and to do what one *infinitely Perfect*, cannot do.

Thirdly, I ask of theſe Men, why God doth not pardon ſins *freely* without requiring faith, repentance and obedience in them that are pardoned; yea, as the conditions on which they may be pardoned? For ſeeing he is ſo infinitely Good and Gracious, cannot he pardon Men with preſcribing ſuch terms and conditions un-

to them, as he knoweth, that Men, and that incomparably the greateſt number of them will never come up unto; and ſo muſt of neceſſity periſh for ever? Yea, but they ſay, this cannot be; neither doth this impeach the freedom of Pardon. For it is certain that God doth preſcribe theſe things, and yet he pardoneth *freely*. And it would altogether unbecome the Holy God to pardon ſinners that continue ſo to live and die in their ſins. But do not theſe Men ſee that they have hereby given away their Cauſe which they contend for? For if a preſcription of ſundry things to the *ſinner* himſelf, without which he ſhall not be pardoned, do not at all impeach, as they ſay, the freedom of pardon, but God may be ſaid *freely to pardon ſin* notwithſtanding it: How ſhall the receiving of ſatisfaction by another, nothing at all being required of the ſinner; have the leaſt appearance of any ſuch thing? If the freedom of forgiveneſs conſiſts in ſuch a boundleſs notion as theſe Men imagine, it is certain that the preſcribing of faith and repentance in and unto ſinners antecedently to their participation of it, is much more evidently contrary unto it, than the receiving of ſatisfaction from another who is not to be pardoned, can to any appear to be. Secondly, If it be contrary to the Holineſs of God to pardon any, without requiring Faith, Repentance and Obedience

ence in them, as it is indeed; let not theſe Perſons be offended, if we believe him when he ſo frequently declares it, that it was ſo to remit ſin without the fulfilling of his Law and and ſatisfaction of his Juſtice.

Secondly, They ſay, *There is no ſuch thing as Juſtice in God requiring the puniſhment of ſin, but that which in him requireth and calleth for the puniſhment of ſin, is his Anger and Wrath: which expreſſions denote free Acts of his Will, and not any Eſſential properties of his Nature.* So that God *may puniſh ſin*, or not puniſh it, at his pleaſure. Therefore there is no Reaſon that he ſhould require any *ſatisfaction* for ſin, ſeeing he may paſs it by abſolutely as he pleaſeth.

Anſw. Is it not ſtrange that the Great *Governour*, the Judg of all the World, which on the ſuppoſition of the Creation of it, God is, naturally and neceſſarily, ſhould not alſo *naturally* be ſo Righteous, as to do *right*, in rendring unto every one according to his works?

(2.) The *Sanction* and Penalty of the *Law*, which is the Rule of Puniſhment, was as I ſuppoſe, an effect of *Juſtice*, of Gods natural and eſſential *Juſtice*, and not of his Anger or Wrath. Certainly, never did any Man make a Law for the Government of a People in anger. *Draco's Laws* were not made in wrath, but according to the beſt apprehenſion of right and Juſtice that he had, though ſaid to be writ-

ten in Blood. And ſhall we think otherwiſe of the Law of God?

(3.) Anger and Wrath in God, expreſs the effects of Juſtice; and ſo are not meerly *free Acts* of his Will. This therefore is a tottering Cauſe, that is built on the denial of Gods Eſſential Righteouſneſs. But it was proved before, and it is ſo elſe-where.

Thirdly, They ſay, *That the Sacrifice of Chriſt was Metaphorically only ſo.* That he was a *Metaphorical* Prieſt, not one, properly ſo called. And therefore that his *Sacrifice* did not conſiſt in his Death and Blood-ſhedding, but in his *appearing in Heaven* upon his Aſcenſion, preſenting himſelf unto God in the moſt *Holy Place* not made with hands, as the *Mediator* of the *new Covenant.*

Anſw. When once theſe Men come to this *Evaſion*, they think themſelves ſafe, and that they may go whither they will without control. For they ſay it is true, Chriſt was a Prieſt, but only he was a *Metaphorical one.* He offered Sacrifice, but it was a *Metaphorical* one. He *Redeemed* us, but with a *Metaphorical* Redemption; and ſo we are *Juſtified* thereon, but with a *Metaphorical* Juſtification; and ſo for ought I know they are like to be ſaved, with a *Metaphorical Salvation.* This is the ſubſtance of their Plea in this Matter. Chriſt was not *really a Prieſt*, but did ſomewhat *like a Prieſt.* He offered not Sacrifice *really*, bu

didt

did somewhat that was like a Sacrifice. He redeemed us not *really*, but did somwhat that *looked like Redemption*. And what these things are, wherein their *Analogie* consisteth, what proportion the things that Christ hath done, bear to the things that are *really* so, from whence they receive their *denomination*, that it is meet it should be wholly in the power of these Persons to declare. But,

(2.) What should hinder the Death of Christ to be a *Sacrifice*, *a proper Sacrifice*, and according to the nature, end, and use of Sacrifices, to have made Attonement, and Satisfaction for sin? (1.) It is expresly called so in the Scripture; wherein he is said to *offer himself*, to *make his Soul an Offering*, to offer himself a Sacrifice, *Ephes.* 5. 2. *Heb.* 1. 3. *Heb.* 9. 14, 25, 26. *Chap.* 7. 27. And he is himself directly said to be a *Priest*, or a Sacrificer, *Heb.* 2. 18. And it is no where intimated, much less expressed, that these things are not spoken *Properly* but *Metaphorically* only. (2.) The Legal Sacrifices of the Old Law were instituted on purpose, to represent and prepare the Way, for the bringing in of the Sarifice of the *Lamb of God*, so to take away the sin of the World. And is it not strange, that true and real Sacrifices, should be Types and Representations of that which was not so? On this supposition all those Sacrifices are but so many *Seductions*, from

from the right underſtanding of things between God and ſinners. (3.) Nothing is wanting to render it a proper Propitiatory Sacrifice. For, (1.) There was the *Perſon offering*, and that was Chriſt himſelf, *Heb.* 9. 14. *He offered himſelf unto God.* He, that is the Sacrificer, denotes the *Perſon of Chriſt God and Man*; and *Himſelf* as the Sacrifice, denotes his *Humane Nature*; whence God is ſaid to *purchaſe his Church with his own Blood*, Acts 20. 28. For he offered *himſelf* through the Eternal Spirit: So that (2.) There was the *Matter* of the Sacrifice, which was the *Humane Nature* of Chriſt, Soul and Body; *His Soul* was made an Offering for ſin, *Iſa.* 53. 10. And his Body, the *Offering of the Body of Jeſus Chriſt*, Heb. 10. 11. *His Blood* eſpecially, which is often *Synecdochically* mentioned for the whole. (4.) His Death had the *nature* of a Sacrifice: For (1.) Therein were the ſins of Men laid upon him, and not in his entrance into Heaven; *for he bear our ſins in his own Body on the Tree*, 1 Pet. 2. 23. God made our ſins then *to meet upon him*, Iſa. 53. 6. Which gives the formality unto any Sacrifices. *Quod in ejus Caput ſit*, is the formal Reaſon of all Propitiatory Sacrifices, and ever was ſo, as is expreſly declared, *Lev.* 16. 21, 22. And the phraſe of *bearing ſin*, of *bearing iniquity*, is conſtantly uſed for the undergoing of the Puniſhment due

to

to ſin. (2.) It had the *End* of a Proper Sacrifice; it made Expiation of ſin, Propitiation and Attonement for ſin with Reconciliation with God, and ſo took away that enmity that was between God and ſinners, *Heb.* 1. 3. *Rom.* 3. 25 26. *Heb.* 2. 17, 18. *Heb.* 5. 10. *Rom.* 8. 3. 2 *Cor.* 5. 18, 19. And although God himſelf deſigned, appointed, and contrived in Wiſdom this way of Reconciliation, as he did the means for the Attoning of his own Anger towards the Friends of *Job*, commanding them to go unto him, and with him offer Sacrifices for themſelves which he would accept, *Chap.* 4. 28. Yet as he was the Supream Governour, the Lord of all, attended with Infinite Juſtice, and Holineſs, Attonement was made with him, and ſatisfaction to Him thereby.

What hath been ſpoken, may ſuffice to diſcover the emptineſs and weakneſs of thoſe exceptions which in general theſe Men make againſt the Truth before laid down from the Scripture. A brief examination of ſome particular Inſtances, wherein they ſeek not ſo much to oppoſe, as to reproach the Revelation of this Myſterie of the Goſpel, ſhall put a cloſe to this Diſcourſe. It is ſaid then,

1. *That if this be ſo, then it will follow, that God is gracious to Forgive, and yet impoſſible for him unleſs the debt be fully ſatisfied.*

Anſw.

Anſw. I ſuppoſe the confuſed and abrupt expreſſion of things here, in words ſcarcely afford a tollerable ſenſe, is rather from weakneſs than captiouſneſs; and ſo I ſhall let the manner of the propoſal paſs. (2.) What if this ſhould follow, that God is *gracious* to forgive ſinners, and yet will not, cannot, on the account of his own Holineſs and Righteouſneſs, *actually forgive* any, without Satisfaction and Attonement made for ſin? The worſt that can be hence concluded, is, that the Scripture is *true*, which affirms both theſe in many places. (3.) This ſets out the exceeding greatneſs of the Grace of God in *forgiveneſs*, that when ſin could not be forgiven without *Satisfaction*, and the ſinner himſelf could no way make any ſuch ſatisfaction, that he provided himſelf a Sacrifice of Attonement, that the ſinner might be diſcharged and pardoned. (4.) Sin is not properly a *Debt*, for then it might be paid in kind, by ſin it ſelf; but is *called* ſo, only becauſe it binds over the ſinner to *puniſhment*, which is the Satisfaction to be made for that which is properly a Tranſgreſſion, and improperly only *a Debt*. It is added,

2. *Hence it follows that the finite and impotent Creature is more capable of extending Mercy and Forgiveneſs, than the Infinite and Omnipotent Creator.*

Anſw.

Answ. God being Essentially Holy and Righteous, having engaged his *Faithfulness* in the Sanction of the Law, and being *naturally* and necessarily the Governour and Ruler of the World, the Forgiving of sin without Satisfaction, would be no Perfection in him, but an effect of Impotency, and Imperfection; a thing which God cannot do, as he *cannot lye*, nor *deny himself*. (2.) The direct contrary of what is insinuated, is asserted by this Doctrine; for on the supposition of the Satisfaction, and Attonement insisted on, not only doth God *freely forgive*, but that in such a way of Righteousness and Goodness as no Creature is able to conceive or express the Glory and Excellency of it. And to speak of the poor halving Pardons of private Men, upon particular offences against themselves, who are commanded so to do, and have no right nor authority to require or exact punishment, nor is any due upon the meer account of their own concernment, in comparison with the forgiveness of God, ariseth out of a *deep ignorance* of the whole matter under consideration.

3. It is added by them, that hence it follows, *That God so loved the World, he gave his only Son to save it; and yet that God stood off in high displeasure, and Christ gave himself as a compleat Satisfaction to offended Justice.*

Answ.

Answ. 1. Something these Men would say, if they knew what or how; for, (1.) *That God so loved the World*, as to give his only Son to save it, is the expression of the Scripture, and the foundation of the Doctrine whose Truth we contend for. That Christ offered himself to make Attonement for sinners, and therein made satisfaction to the Justice of God, is the Doctrine it self which these Men oppose, and not any consequent of it. (3.) That God *stood off in high displeasure*, is an expression which neither the Scripture useth, nor those who declare this Doctrine from thence, nor is suited unto Divine Perfections, or the manner of Divine operations. That intended seems to be, that the Righteousness & Law of God required the punishment due to sin, to be undergone, and thereby satisfaction to be made unto God; (which is no consequent of the *doctrine*, but the *doctrine* it self

4. It is yet farther Objected, *That if Christ made satisfaction for sin, then he did it either as God, or as Man, or as God and Man.*

Answ. (1.) *As God and Man*, Acts 20. 28. *God redeemed his Church with his own Blood*, 1 John 3. 16. Herein was manifest *the Love of God, that he laid down his Life for us*, Heb. 9. 14. (2.) This *Dilemma* is proposed as that which proceeds on a supposition of *our own principles*, that Christ is God and Man in one Person, which indeed makes the pretended difficulty

ficulty to be vain and a meer effect of Ignorance. For all the *Mediatory* Acts of Chriſt being the Acts of his Perſon, muſt of neceſſity be the Acts of him as God and Man. (3.) There is yet another miſtake in this Inquiry; for *Satisfaction* is in it looked on as a *real Act* or Operation of one, or the other Nature in Chriſt; when it is the *Apoteleſma*, or Effect of the Actings, the doing and ſuffering of Chriſt; the Dignity of what he did in reference unto the end for which he did it. For the two Natures are ſo united in Chriſt, as not to have a *third compound* principle of *Phyſical Acts* and Operations thence ariſing; but each Nature acts diſtinctly, according to its own being and properties; yet ſo, as what is the immediate Act of either Nature, is the Act of him who is one in both, from whence it hath its Dignity. (4.) The ſum is; That in all the Mediatory Actions of Chriſt, we are to conſider: (1.) The *Agent*, and that is the Perſon of Chriſt. (2.) The *immediate Principle*, by which and from which, the Agent worketh; and that is the Natures in the Perſons. (3.) The *Actions*, which are the effectual Operations of either Nature. (4.) The *Effect* or Work with reſpect to God and us; and this relates unto the Perſon of the Agent, the Lord Chriſt, God and Man. A blending of the Natures into one common principle of Operation, as

the

the compounding of Mediums unto one end, is ridiculouſly ſuppoſed in this Matter.

But yet again it is pretended, that ſundry conſequences *Irreligious and Irrational* do enſue upon a ſuppoſition of the Satisfaction pleaded for. What then are they?

1. *That it is unlawful and impoſſible for God Almighty to be Gracious and Merciful, or to pardon Tranſgreſſors.*

Anſw. (1.) The miſerable confuſed miſapprehenſion of things, which the propoſal of this, and the like conſequences doth evidence, manifeſts ſufficiently how unfit the makers of them are to mannage Controverſie of this nature. For, 1. It is ſuppoſed that for God *to be Gracious and Merciful*, or to *pardon Sinners*, are the ſame; which is to confound the *Eſſential Properties* of his Nature, with the free Acts of his Will. 2. Lawful, or unlawful, are terms that can with no tolerable ſenſe be uſed, concerning any Properties of God, all which are natural and neceſſary unto his Being; as Goodneſs, Grace, and Mercy in particular are. 3. That it is *impoſſible for God to pardon Tranſgreſſors according to this Doctrine*, is a fond Imagination, for it is only a Declaration of the *manner* how he doth it. 4. As God is Gracious and Merciful, ſo alſo he is *Holy*, and *Righteous*, and True; and it became him, or was every way meet for him, in his

his way of exerciſing Grace and Mercy towards ſinners, to order all things ſo, as that it might be done without the impeachment of his Holineſs, Righteouſneſs, and Truth. It is ſaid again,

2. *That God was inevitably compelled to this way of ſaving Men; the higheſt affront to his uncontroulable Nature.*

Anſw. Were the Authors of theſe exceptions put to declare what they mean by *Gods uncontroulable Nature*, they would hardly diſentangle themſelves with common ſenſe. Such Maſters of Reaſon are they indeed, whatever they would fain pretend to be. Controulable, or *Uncontroulable*, reſpect Actings and Operations, not Beings or Natures. 2. That upon the Principle oppoſed by theſe Men, God was *inevitably compelled to this way of ſaving Men*, is a fond and childiſh Imagination. The whole buſineſs of the Salvation of Men according unto this Doctrine, depends on a meer free Soveraign Act of Gods Will exerting it ſelf in a way of Infinite Wiſdom, Holineſs, and Grace. 3. Themeaning of this Objection (if it hath either ſence or meaning in it) is, that God freely purpoſing to ſave loſt ſinners, did it in a way becoming his *Holy Nature*, and Righteous Law. What other courſe Infinite Wiſdom could have taken for the ſatisfaction of his Juſtice, we know not; That

Juſtice was to be ſatisfied, and that this way it is done, we know and believe.

3. They ſay it hence follows, *That it is unworthy of God to Pardon, but not to inflict Puniſhment on the Innocent; or require a ſatisfaction where there was nothing due.*

Anſw. 1. What is *Worthy* or *Unworthy* of God, himſelf alone knows, and of Men not any but according to what he is pleaſed to declare and Reveal. But certainly, it is unworthy any Perſon pretending to the leaſt Intereſt in Ingenuity, or uſe of Reaſon, to uſe ſuch frivolous Inſtances in any caſe of Importance which have not the leaſt pretence of Argument in them, but what ariſeth from a groſs miſapprehenſion, or miſrepreſentation of a Doctrine deſigned to oppoſition. 2. To pardon ſinners, is a thing becoming the Goodneſs and Grace of God; to do it by Chriſt, that which becometh them, and his Holineſs and Righteouſneſs alſo, *Rom.*3.25. *Epheſ.*1.6,7. 3. The Lord Chriſt was *Perſonally Innocent*; but He *who knew no ſin, was made ſin for us*, 2 Cor. 5. 21. And as the Mediator and Surety of the Covenant, he was to Anſwer for the ſins of them whom he undertook to ſave from the Wrath to come; by giving himſelf a Ranſome for them, and making his Soul an Offering for their ſin. 4. That nothing is due to the Juſtice of God for ſin, that is, that ſin doth not

not in the Justice of God deserve Punishment, is a good comfortable Doctrine, for Men that are resolved to continue in their sins whilst they live in this World. The Scripture tells us, that Christ *paid* what he took not; that all our *Iniquities* were caused to meet upon him; that *he bear them in* his own Body on the Tree; that *his Soul was made an Offering* for sin, and thereby made Reconciliation or Atonement for the sins of the People; if these Persons be otherwise minded, we cannot help it.

4. It is added; that this *Doctrine doth not only disadvantage the true Vertue and real Intent of Christs Life and Death, but intirely deprives God of that Praise, which is owing to his greatest Love and Goodness.*

Answ. I suppose that this is the first time, that this Doctrine fell under this Imputation; nor could it possibly be liable unto this Charge from any, who did either understand it, or the Grounds on which it is commonly opposed. For, there is no end of the Life or Death of Christ, which the *Socinians* themselves admit of, but it is also allowed, and asserted in the Doctrine now called in Question. Do they say, that he *taught the Truth*, or revealed the whole Mind and Will of God concerning his Worship and our Obedience? We say the same. Do they say, that by his *Death* he *bore Testimony* unto, and confirmed the Truth

which he had Taught? It is alſo owned by us. Do they ſay, that in what he Did, and Suffered, he ſet us an *Example*, that we ſhould labour after Conformity unto? It is what we acknowledg to teach. Only we ſay, that all theſe things belong principally to his *Prophetical Office*. But we moreover affirm and believe, that as *a Prieſt*, or in the diſcharge of his *Sacerdotal Office*, he did in his Death and Sufferings, offer himſelf a Sacrifice to God, to make Atonement for our ſins, which they deny; and that *he Died for us*, or in *our ſtead*, that we might go free; without the Faith and acknowledgment whereof no part of the Goſpel can be rightly underſtood. All the ends then, which they themſelves aſſign of the *Life* and Death of Chriſt, are by us granted; and the Principal one, which gives life and efficacy to the reſt, is by them denied. Neither 2ly. doth it fall under any poſſible Imagination, that the *Praiſe due unto God*, ſhould be eclipſed hereby. The Love and Kindneſs of God towards us, is in the Scripture fixed principally and fundamentally, on his *ſending of his only begotten Son to Die for us*. And certainly the greater the Work was that he had to do, the greater ought our acknowledgment of his Love and Kindneſs to be; but it is ſaid,

5. *That it repreſents the Son more Kind and Compaſſionate than the Father; whereas if both he*

be the ſame God, then either the Father is as Loving as the Son, or the Son as Angry as the Father.

Anſw. 1. The Scripture referreth the Love of the Father, unto two Heads. (1.) The *ſending of his Son to Die for us*, John 3. 16. Rom. 5. 8. 1 John. 4. 8. (2.) *In chooſing ſinners unto a participation of the Fruits of his Love*, Epheſ. 1. 3, 4, 5, 6. The Love of the Son, is fixed ſignally on his *actual giving himſelf to Die for us*, Gal. 2. 20. Epheſ. 5. 25. Rev. 1. 5. What Ballances theſe Perſons have got, to weigh theſe Loves in, and to conclude which is the greateſt or moſt weighty, I know not.

2. Although only the actual diſcharge of his Office be directly aſſigned to the Love of Chriſt, yet his *condeſcention* in taking our Nature upon him expreſſed by his *Mind*, *Epheſ.* 6. 7. and the readineſs of his Will, *Pſal.* 40. 8. doth eminently compriſe Love in it alſo.

Thirdly, The Love of the Father in ſending of the Son, was an Act of *his will*, which being a natural and eſſential Property of God, it was ſo far the Act of the Son alſo, as he is partaker of the ſame Nature; though eminently and in reſpect of Order, it was peculiarly the Act of the Father. (4.) The Anger of God againſt ſin, is an effect of his Eſſential Righteouſneſs and Holineſs, which belong to him as God; which yet hinders not, but that

both Father, and Son, and Spirit, acted Love towards sinners. They say again,

6. *It robs God of the Gift of his Son for our Redemption, which the Scripture attributes to the unmerited Love he had for the World, in affirming the Son purchased that Redemption from the Father, by the Gift of himself to God as our compleat Satisfaction.*

Answ. (1.) It were endless to consider the improper and absurd expressions which are made use of in these exceptions; as here the *last words* have no tolerable sence in them according to any Principles whatever. (2.) If the Son's purchasing Redemption for us, procuring, obtaining it, do rob God of the Gift of his Son for our Redemption; the Holy Ghost must answer for it: For having *obtained* for us, or procured, or purchased *Eternal Redemption*, is the word used by himself, *Heb.* 9. 14. And to deny that he hath laid down his Life *a Ransome* for us, and to have *bought us with a Price*, is openly to deny the Gospel. (2.) In a word, the great Gift of God consisted in *giving his Son to obtain Redemption* for us. (3.) Herein he *offered himself unto God*, and gave himself for us; and if these Persons are offended herewithal, what are we that we should withstand God? They say,

7. *Since Christ could not pay what was not his own, it follows that in the payment of his own,*

the

the caſe ſtill remains equally grievous. Since the Debt is not hereby abſolved or forgiven, but tranſferred only; and by conſequence we are no better provided for Salvation than before, owing that now to the Son, which was once owing to the Father.

Anſw. The looſeneſs and dubiouſneſs of the Expreſſions here uſed, makes an appearance that there is ſomething in them, when indeed there is not. There is an Alluſion in them to a Debt and a Payment, which is the moſt *improper Expreſſion* that is uſed in this matter, and the interpretation thereof is to be regulated, by other proper Expreſſions of the ſame thing. But to keep to the Alluſion, (1.) Chriſt *paid his own*, but not for himſelf, *Dan. 9. 26.* (2.) Paying it for us, the *Debt* is diſcharged, and our actual diſcharge is to be given out according to the Ways and Means, and upon the conditions Appointed and Conſtituted by the Father and Son. (3.) When a Debt is ſo transferred as that one is accepted in the room, and obliged to Payment in the ſtead of another, and that Payment is made and accepted accordingly, all Law and Reaſon require that the Original Debtor be diſcharged. (4.) What on this account we owe to the Son, is Praiſe, Thankfulneſs, and Obedience, and not the Debt which he took upon himſelf, and diſcharged for us, when we were *Non-ſolvent* by

his love. So that this matter is plain enough, and not to be involved by ſuch cloudy expreſſions and incoherent diſcourſe, following the *Metaphor* of a debt. For if God be conſidered as the *Creditor*, we all as Debtors, and being *inſolvent*, Chriſt undertook out of his Love to pay the Debt for us, and did ſo accordingly, which was accepted with God; it follows that we are to be diſcharged, upon Gods terms, and under a new obligation unto his Love, who hath made this ſatisfaction for us, which we ſhall eternally acknowledge. It is ſaid,

8. *It no way renders Men beholding, or in the leaſt obliged to God, ſince by their Doctrine he would not have abated us, nor did he Chriſt, the leaſt farthing; ſo that the acknowledgments, are peculiarly the Sons, which deſtroyes the whole current of Scripture Teſtimony for his good will towards Men. O the infamous Portraicture this Doctrine draws of the Infinite Goodneſs; is this your retribution, O injurious Satisfactioniſts?*

Anſw. This is but a bold Repetition of what in other words was mentioned before over and over. Wherein the Love of God in this matter conſiſted, and what is the obligation on us unto thankfulneſs and obedience, hath been before alſo declared. And we are not to be moved in Fundamental Truths, by *vain exclamations* of weak and unſtable Men. It is ſaid,

9. *That Gods Juſtice is ſatisfied for ſins paſt, preſent*

present and to come, whereby God and Christ have lost both their power of injoyning Godliness and Prerogative of punishing disobedience; for what is once paid, is not revokable; and if punishment should arrest any for their debts, it argues a breach on God or Christs part; or else that it hath not been sufficiently solved; and the penalty compleat sustained by another.

Answ. The intention of this pretended consequence of our Doctrine is, that upon a supposition of satisfaction made by Christ, there is no solid foundation remaining for the prescription of Faith, Repentance, and Obedience on the one hand, or of punishing them who refuse so to obey, Believe, or Repent, on the other. The Reason of this Inference insinuated, seems to be this; that sin being satisfied for, cannot be called again to an account. For the former Part of the Pretended Consequence, namely that on this supposition, there is no foundation left for the prescription of godliness, I cannot discern any thing in the least looking towards the confirmation of it, in the words of the Objection laid down. But these things are quite otherwise; as is manifest unto them that read and obey the Gospel. For (1) Christs satisfaction for sins, acquits not the creature of that of dependance *on* God, and duty which he owes *to* God, which notwithstanding *that*, God may justly, and doth prescribe unto

to him, ſuitable to his own Nature, Holineſs and Will. The whole of our regard unto God, doth not lye in an acquitment from ſin. It is moreover required of us as a neceſſary and indiſpenſible conſequence of the Relation wherein we ſtand unto him, that we live to him and obey him, whether ſin be ſatisfied for, or no. The manner and meaſure hereof are to be regulated by his preſcriptions, which are ſuited to his own Wiſdom and our condition. And they are now referred to the heads mentioned of *Faith Repentance*, and *new Obedience*. (2.) The Satisfaction made for ſin, being not made by the ſinner himſelf, there muſt of neceſſity be a Rule, and Law-Conſtitution how the ſinner may come to be intereſted in it, and made partaker of it. For the conſequent of the Freedom of one, by the ſuffering of another, is not *natural* or neceſſary, but muſt proceed from a Law-Conſtitution, Compact, and Agreement. Now the *way* Conſtituted and appointed, is that of Faith, or Believing, as explained in the Scripture. If Men believe not, they are no leſs liable to the puniſhment due to their ſins, than if no ſatisfaction at all were made for ſinners. And whereas it is added, *forgetting that every one muſt appear before the Judgment ſeat of Chriſt, to receive according to things done in the body; Yea, and every one muſt give an account of himſelf to God*; cloſing all with this, *but many more are the groſs abſurdities*

divies and blasphemies that are the genuine fruits of this so confidently believed Doctrine of Satisfaction. I say it is (3) Certain, that we must all appear before the Judgment seat of Christ, to receive according to the things done in the body; and therefore woe will be unto them at the great day, who are not able to plead the *Atonement* made for their sins by the blood of Christ, and an Evidence of their interest therein by their *Faith and Obedience*, or the things done and wrought in them, and by them whilst they were in the Body here in this World. And this it would better become these persons to betake themselves unto the consideration of, than to exercise themselves unto an unparallel'd confidence in reproaching those with *Absurdities* and *Blasphemies*, who believe the Deity and Satisfaction of Jesus Christ the Son of the living God, who *dyed for us*, which is the ground and bottom of all our expectation of a *blessed life* and immortality to come.

The removal of these Objections against the Truth scattered of late up and down in the hands of all sorts of men, may suffice for our present purpose. If any amongst these Men, who judge that they have an ability to manage the opposition against the Truth as declared by us, with such Pleas, Arguments, and Exceptions, as may pretend an interest in appearing Reason, they shall God assisting, be attended unto. With men,

given

given up to a Spirit of railing or reviling, though it be no ſmall honour to be reproached by them who reject with ſcorn the eternal Deity of the Son of God, and the Satisfactory Atonement that he made for the ſins of Men, no Perſon of Sobriety will contend. And I ſhall further only deſire the *Reader* to take notice, that though theſe few ſheets were written in few hours, upon the deſire, and for the ſatisfaction of ſome private Friends, and therefore contain meerly an expreſſion of preſent thoughts, without the leaſt deſign or diverſion of mind towards Accuracy or Ornament; yet the Author is ſo far confident that the Truth, and nothing elſe is propoſed and confirmed in them, that he fears not but that an oppoſition to what is here declared will be removed, and the Truth reinforced in ſuch a way and manner as may not be to its diſadvantage.

FINIS.

An Appendix.

THE preceding Diſcourſe, (as hath been declared) was written for the Uſe of *Ordinary Chriſtians*; or ſuch as might be in danger to be *ſeduced*, or any way entangled in their minds, by the *late attempts* againſt the Truths pleaded for. For thoſe to whom the Diſpenſation of the Goſpel is committed, are *Debtors both to the* Greeks, *and to the* Barbarians; *both to the Wiſe and to the Unwiſe*, Rom. 1. 14. It was therefore thought meet, to inſiſt only on things *neceſſary*, and ſuch as their *Faith* is immediately concerned in; and not to immix therewithal, any ſuch Arguments or Conſiderations, as might not, by reaſon of the *Terms* wherein they are expreſſed, be obvious to their Capacity and Underſtanding. Unto *Plainneſs* and *Perſpicuity*, *Brevity* was alſo required, by ſuch as judged this work neceſſary. That deſign we hope is anſwered, and now diſcharged in ſome uſeful meaſure. But yet becauſe many of our *Arguments* on the head of the *Satisfa-*

ction

tion of Christ, depend upon the genuine signification and notion of the *Words* and *Terms*, wherein the Doctrine of it is delivered, which for the Reasons before mentioned could not conveniently be discussed in the foregoing *Discourse*, I shall here in some *few Instances*, give an Account of what farther confirmation the Truth might receive, by a due Explanation of them. And I shall mention here but few of them, because a large Dissertation concerning them all, is intended in another way.

First, For the Term of *Satisfaction* it self; It is granted that in this matter, it is not found in the *Scripture*. That is, it is not ῥητῶς, or *Syllabically*, but it is καὶ τὸ πρᾶγμα ἀναντιῤῥήτως; the thing it self intended is asserted in it, beyond all *modest* contradiction. Neither indeed is there in the *Hebrew* Language, any word that doth *adequately* answer unto it; no nor yet in the *Greek*. As it is used in this cause, ἐγγύη, which is properly *sponsio* or *fidejussio*, in its actual discharge, maketh the nearest approach unto it. ἱλασμον ποιεῖν is used to the same purpose. But there are Words and Phrases both in the *Old Testament*, and in the *New*, that are equipollent it, and express the matter or thing intended by it: As in the *Old* are, פדין פרה and כפר כפר This last word we render *Satisfaction*, *Numb.* 35. 32, 33. where God denies that any *Compensation*,

Sacred

Sacred or Civil, ſhall be received to free a *Murderer* from the puniſhment due unto him; which properly expreſſeth what we intend. *Thou ſhalt admit of no ſatisfaction for the life of a Murderer.*

In the New Teſtament; λύτρον, ἀντίλυτρον, ἀπολύτρωσις, τιμή, ἱλασμός; and the *Verbs*; λυτροῦν, ἀπολυτροῦν, ἐξαγοράζειν, ἱλάσκεσθαι, are of the ſame importance; and ſome of them accommodated to expreſs the thing intended, beyond that which hath obtained in vulgar uſe. For that which we intended hereby, is, the *Voluntary Obedience unto Death, and the Paſſion or Suffering of our Lord Jeſus Chriſt, God and Man, whereby, and wherein he offered himſelf through the Eternal Spirit, for a Propitiatory Sacrifice, that he might fulfil the Law, or anſwer all its univerſal Poſtulata, and as our Sponſor, undertaking our Cauſe, when we were under the ſentence of Condemnation, underwent the Puniſhment due to us from the Juſtice of God, being transferred on him; whereby having made a perfect and abſolute Propitiation or Atonement for our ſins, he procured for us deliverance from Death, and the Curſe, and a right unto Life everlaſting.* Now this is more properly expreſſed by ſome of the words before mentioned, than by that of *Satisfaction*; which yet nevertheleſs as uſually explained, is *Comprehenſive*, and no way unſuited to the matter intended by it.

In

In general, Men by this word understand either *Reparationem offensæ*, or *Solutionem debiti*: Either *Reparation* made for offence given unto any; or the *payment* of a Debt. *Debitum* is either *Criminale*, or *Pecuniarium*; that is, either, the obnoxiousness of a Man to *punishment* for Crimes, or the Guilt of them, in answer to that Justice and Law which he is necessarily liable and subject unto; or, untoa *payment* or compensation by, and of Money, or what is valued by it; which last consideration, neither in it self, nor in any reasonings from an *Analogie* unto it, can in this matter have any proper place. Satisfaction is the effect of the doing or suffering, what is required for the answering of his charge against faults or sins, who hath Right, Authority and Power to require, exact, and inflict Punishment for them. Some of the Schoolmen define it, by *Voluntaria redditio æquivalentis indebiti*; of which more elsewhere. The true meaning of to satisfie, or make satisfaction, is *Tantum facere aut pati, quantum satis sit juste irato ad vindictam.* This *satisfaction* is impleaded, as inconsistent with free *Remission of sins*; how causlesly we have seen. It is so far from it, that it is necessary to make way for it, in case of a Righteous Law transgressed, and the publick Order of the Universal Governour and Government of all, disturbed. And this God

God directs unto, *Lev.* 4. 31. *The Prieſt ſhall make an Atonement for him, and it ſhall be forgiven him.* This *Atonement* was a *Legal Satisfaction*; and it is by God himſelf premiſed to Remiſſion or Pardon. And *Paul* prays *Philemon* to forgive *Oneſimus*, though he took upon himſelf to make ſatisfaction for all the wrong or dammage that he had ſuſtained, *Epiſt. v.* 18, 19. And when God was diſpleaſed with the Friends of *Job*, he preſcribes a way to them, or what they ſhall do, and what they ſhall get done for them, that they might be accepted and pardoned. Job 42.7,8. *The Lord ſaid unto* Eliphaz, *my wrath is kindled againſt thee and againſt thy two friends: therefore take unto you now ſeven Bullocks and ſeven Rams, and go to my ſervant* Job, *and offer up for your ſelves a Burnt-Offering, and my ſervant* Job *ſhall pray for you, for him I will accept; leſt I deal with you after your folly.* He plainly enjoyneth an Atonement, that he might freely pardon them. And both theſe, namely *Satisfaction* and *Pardon*, with their Order and Conſiſtency, were ſolemnly repreſented by the great Inſtitution of the Sacrifice of the *Scape-Goat*. For after all the ſins of the People were put upon him, or the puniſhment of them transferred unto him in a *Type* and Repreſentation, with *Quod in ejus caput ſit* (the formal reaſon of all Sacrifices Propitiatory) he was ſent away with them,

denoting the Oblation or *forgiveneſs of ſins*, after a Tranſlation made of its puniſhment, *Lev.* 16. 21, 22. And whereas it is not expreſly ſaid, that that *Goat* ſuffered, or was ſlain, but was either עזאזל *Hircus* ἀποπομπαῖος, a Goat ſent away, or was ſent to a Rock called *Azazel* in the Wilderneſs, as *Vatablus* and *Oleaſter*, with ſome others, think, (which is not probable, ſeeing though it might then be done whilſt the People were in the Wilderneſs of *Sinai*; yet could not by reaſon of its diſtance, when the People were ſettled in *Canaan* be annually obſerved;) it was from the poverty of the Types, whereof no one could fully repreſent that Grace which it had particular reſpect unto. What therefore was wanting in that *Goat*, was ſupplied in the other, which was *ſlain* as a *Sin-offering*, ver. 11, 15.

Neither doth it follow, that on the ſuppoſition of the Satisfaction pleaded for, the Freedom, Pardon, or Acquitment of the Perſon original guilty and liable to Puniſhment, muſt immediately, and *ipſo facto*, enſue. It is not of the nature of every *Solution* or *Satisfaction*, that deliverance muſt *ipſo facto* follow. And the reaſon of it, is, becauſe this Satisfaction by a *ſuccedaneous ſubſtitution* of one to undergo puniſhment for another, muſt be founded in a voluntary compact and agreement. For there is required unto it, a *relaxation of the Law*, though

though not as unto the Puniſhment to be inflicted, yet as unto the Perſon to be Puniſhed. And it is otherwiſe in Perſonal Guilt, than in *Pecuniary Debts*. In theſe the *Debt* it ſelf is ſolely intended, the Perſon only obliged with reference thereunto. In the other, the Perſon is firſtly and principally under the Obligation. And therefore when a *pecuniary Debt* is paid, by whomſoever it be paid, the Obligation of the Perſon himſelf unto payment ceaſeth *ipſo facto*. But in things *Criminal*, the guilty Perſon himſelf, being firſtly, immediately, and intentionally under the Obligation unto puniſhment, when there is introduced by *compact*, a *vicarious ſolution* in the ſubſtitution of another to ſuffer, though he ſuffer the *ſame abſolutely*, which thoſe ſhould have done for whom he ſuffers; yet becauſe of the *Acceptation* of his Perſon to ſuffer, which might have been refuſed, and could not be admitted, without ſome *Relaxation of the Law*; Deliverance of the guilty Perſons cannot enſue *ipſo facto*, but by the intervention of the Terms fixed on in the Covenant or Agreement for an admittance of the Subſtitution.

It appears from what hath been ſpoken, that in this matter of *Satisfaction*, God is not conſidered as a *Creditor*, and Sin as a *Debt*, and the Law as an Obligation to the payment of that *Debt*, and the Lord Chriſt as paying it;

though these *Notions* may have been used by some for the illustration of the whole matter; and that not without countenance from sundry expressions in the Scripture to the same purpose; But God is considered as the infinitely Holy and Righteous *Author* of the Law, and Supream *Governour of all mankind*, according to the Tenor and Sanction of it. Man is considered as a *sinner*, a transgressor of that Law, and thereby obnoxious and liable to the *punishment* constituted in it, and by it, answerably unto the *Justice* and Holiness of its Author. The *Substitution* of Christ was meerly *Voluntary* on the part of God, and of himself, undertaking to be a Sponsor to answer for the sins of men, by undergoing the punishment due unto them. That to this end there was a *Relaxation of the Law*, as the persons that were to suffer, though not as to what was to be suffered. Without the former, the *Substitution* mentioned, could not have been admitted. And on supposition of the latter, the suffering of Christ could not have had the nature of punishment properly so called. For *punishment* relates to the *Justice* and Righteousness in Government of him that exacts it, and inflicts it. And this the Justice of God doth not, but by the Law. Nor could the *Law* be any way satisfied, or fulfilled by the suffering of Christ, if Antecedently thereunto, its Obligation or Power of obliging unto the

the penalty conſtituted in its Sanction, unto ſin, was relaxed, diſſolved, or diſpenſed withall. Nor was it agreeable to *Juſtice*, nor would the nature of the things themſelves admit of it, that another puniſhment ſhould be inflicted on Chriſt, than what we had deſerved, nor could our ſin be the impulſive cauſe of his death: Nor could we have had any benefit thereby. And this may ſuffice to be added unto what was ſpoken before, as to the nature of *Satiſfaction*, ſo far as the *Brevity* of the diſcourſe whereunto we are confined, will bear, or the uſe whereunto it is deſigned doth require.

Secondly, The *Nature of the Doctrine* contended for, being declared and cleared, we may in *one or two Inſtances* manifeſt how evidently it is revealed, and how fully it may be confirmed or vindicated. It is then in the Scripture declared, that Chriſt *died for us*; that he *dyed for our ſins*, and that *we are thereby delivered*. This is the foundation of Chriſtian Religion as ſuch. Without the Faith, and acknowledgment of it, we are not Chriſtians. Neither is it in theſe general terms, at all denyed by the *Socinians*. It remains therefore, that we conſider, (1) How this is revealed and affirmed in the Scripture? And (2) What is the true meaning of the Expreſſions and Propoſitions wherein it is revealed and affirmed; for in them, as in ſundry others, we af-

firm, that the satisfaction pleaded for, is contained.

1. Christ is said to *dye*, to *give himself*, to *be delivered*, ὑπὲρ ἡμῶν, &c. *for us*, *for his Sheep*, *for the Life of the World*; *for Sinners*, *John* 6. 51. *Chap.* 10. 15. *Rom.* 5. 6. 2 *Cor.* 5. 14, 15. *Gal.* 2. 20. *Heb.* 2. 9. Moreover he is said to dye ὑπὲρ ἁμαρτιῶν, for Sins, 1 *Cor.* 15. 3. *Gal.* 1. 4. The End whereof every where expressed in the Gospel, is, that we might be *freed*, *delivered*, and *saved*. These things as was said, are agreed unto, and acknowledged.

2. The meaning and importance, we say of these Expressions, is; that Christ dyed in our *Room*, *Place*, or *Stead*, undergoing the *Death* or *Punishment* which we should have undergone in the way and manner before declared. And this is the *satisfaction* we plead for. It remains therefore, that from the *Scripture*, the *Nature* of the things treated of, the *proper signification* and constant use of the Expressions mentioned, the *Exemplification* of them in the Customs and Usages of the Nations of the World, we do evince and manifest, that what we have laid down, is the true and proper sense of the words, wherein this Revelation of *Christs dying for us* is expressed; so that they who deny Christ to have *dyed for us*, in this sense, do indeed deny that he properly dyed for us at all; what ever benefits they grant, that by his death we may

First, We may consider the Use of this Expression in the Scripture, either indifinitely, or in particular Instances.

Only we must take this along with us, that *Dying for Sins and Transgressions*, being added *unto dying for Sinners* or Persons, maketh the *Substitution* of one in the room and stead of another, more evident, than when the dying of one for another only, is mentioned. For whereas all *Predicates* are regulated by their *Subjects*, and it is ridiculous to say, that one Dieth in the stead of sins, the meaning can be no other, but the Bearing or Answering of the sins of the Sinner, in whose stead any one dyeth. And this is in the Scripture declared to be the sense of that Expression, as we shall see afterwards. Let us therefore consider some Instances.

John 11. 50. The words of *Caiaphas*'s *Counsel* are, συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. *It is expedient for us, that one Man should die for the People, and that the whole Nation perish not:* Which is expressed again, *Chap.* 18. 14. ἀπολέσθαι ὑπὲρ τοῦ λαοῦ, *perish for the People. Caiaphas* feared, that if Christ were spared, the People would be destroyed by the *Romans*. The way to free them, he thought was by the destruction of Christ; him therefore he devoted to death, in lieu of the People.

Unum pro multis dabitur Caput.

One Head ſhall be given for many. Not unlike Speech of *Otho* the Emperour in *Xiphilin*, when he ſlew himſelf to preſerve his Army; For when they would have perſwaded him to renew the War after the defeat of ſome of his Forces, and offered to lay down their lives to ſecure him; he replied, That he would not; adding this Reaſon, πολὺ γὰρ κρεῖττον, καὶ δικαιότερον ἐστὶν, ἕνα ὑπὲρ πάντων ἢ πολλῶν ὑπὲρ ἑνὸς ἀπόλεσθαι. *It is far better, and more juſt that one ſhould periſh or die for all, than that many ſhould periſh for one*; that is, One in the *ſtead* of many, that they may go free; or as another ſpeaks;

Ἐξὸν περὶ πάντων μίαν ὑπερθανεῖν θανεῖν. *Evrip.*

Let one be given up to die in the ſtead of all.

John 13. 38. Τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. They are the words of St. *Peter* unto *Chriſt*; *I will lay down my life for thee*; To free thee, I will expoſe my own Head to danger, my Life to death; that thou mayſt Live and I die. It is plain that he intended the ſame thing with the celebrated ἀντίψυχοι of old, who expoſee their own Lives, (ψυχὴν ἀντὶ ψυχῆς) for one

one another, ſuch were *Damon* and *Pythias*, *Oreſtes* and *Pylades*, *Niſus* and *Eurialus*. Whence is that ſaying of *Seneca*, *Succurram perituro; ſed ut ipſe non peream; niſi ſi futurus ero magni hominis, aut magnæ rei merces. I will relieve or ſuccour one that is ready to periſh; yet ſo as that I periſh not my ſelf; unleſs thereby, I be taken in lieu of ſome great Man, or great Maſter.* For a great Man, a Man of great worth and uſefulneſs I could periſh, or die in his ſtead, that he migh live and go free.

We have a great Example alſo of the importance of this Expreſſion in thoſe words of *David* concerning *Abſolom*, 2 *Sam.* 18. 33. אנו תחתיך מי יתן מות׳ *Who will grant me to die, I for thee*, or in thy ſtead; *my Son Abſolom.* It was never doubted, but that *David* wiſhed that he had died in the ſtead of his Son; and to have undergone the death which he did, to have preſerved him alive. As to the ſame purpoſe, though in another ſenſe, *Mezentius* in *Virgil*, expreſſeth himſelf, when his Son *Lauſus* interpoſing between him and danger in Battel, was ſlain by *Æneas*.

Tantane me tenuit vivendi nate voluptas,
Ut pro me hoſtili paterer ſuccedere dextræ
Quem genui? tuane hæc genitor per vulnera ſervor?
Morte tuâ vivam?

Haſt

Haſt thou, O Son, fallen under the Enemies hand in my ſtead; am I ſaved by thy wounds; do I live by thy death?

And the was תחת uſed by *David* doth ſignifie, when applied unto Perſons, either a *Succeſſion*, or a *Subſtitution*; ſtill the coming of one into the place and room of another: When one ſucceeded to another in Government, it is expreſſed by that word, 2 *Sam.* 10. 1. 1 *Kings* 7. 7. *Chap.* 19. 16. In other caſes it denotes a *Subſtitution*. So *Jehu* tells his Guard, That if any one of them let any of *Baals Prieſts* eſcape, נפשו תחת נפשו, 2 *Kings* 10. 24. his life ſhall go in the ſtead of the life that he had ſuffered to eſcape.

And this anſwereth unto ἀντὶ in the *Greek*, which is alſo uſed in this matter; and ever denotes either *Equality*, *Contrariety*, or *Subſtitution*. The two former ſenſes, can here have no place; the latter alone hath. So it is ſaid, that *Archelaus* raigned, ἀντὶ Ἡρῴδου τοῦ πατρὸς αὐτοῦ; *Mat.* 2. 1, 2. *In the room or ſtead of* Herod *his Father*. So ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, ὀδοὺς ἀντὶ ὀδόντος, *Mat.* 5. 38. is, *an eye for an eye, and a tooth for a tooth*. And this word alſo is uſed in expreſſing the Death of Chriſt for us. He came, Δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. *Mat.* 20. 28. *To give his Life a ranſome for many*; that is, in their *ſtead* to die. So the words are uſed again,

Mark

Mark 10. 45. And both theſe notes of a *Succedaneous Subſtitution* are joyned together. 1 *Tim.* 2. 6. ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων. And this the *Greeks* call τ ψυχῆς πρίασθαι,, *to buy any thing*, to purchaſe or procure any thing, with the Price of ones Life. So *Tigranes* in *Xenophon*, when *Cyrus* askt him what he would give, or do, for the liberty of his Wife whom he had taken Priſoner; anſwered, κἂν τ ψυχῆς πρίαίμην ὥστε μήποτε λατρεῦσαι ταύτην; *I will purchaſe her liberty with my life, or the price of my ſoul.* Whereon the *Woman* being freed, affirmed afterwards, that ſhe conſidered none in the company but him who ſaid, ὡς τ ψυχῆς ἂν πρίατο ὥστε μὴ με δουλεύειν; *That he would purchaſe my liberty with his own life.*

And theſe things are added on the occaſion of the Inſtances mentioned in the Scripture, whence it appears, that this expreſſion of *dying for another*, hath no other ſenſe or meaning, but only *dying inſtead of another*, undergoing the death that he *ſhould undergo*, that he might go free. And in this matter of Chriſts dying for us, add that he ſo died for us, as that he alſo died for our ſins; that is, either to *bear their puniſhment*, or to *expiate their guilt*, (for other ſenſe the words cannot admit) and he that pretends to give any other ſenſe of them than that contended for, which implies the whole

whole of what lies in the Doctrine of Satisfaction, *erit mihi magnus Apollo*; even he who was the Author of all *ambiguous Oracles of old.*

And this is the common ſenſe of *mori pro alio*, and *pati pro alio*, or *pro alio diſcrimen capitis ſubire*; a *ſubſtitution* is ſtill denoted by that expreſſion, which ſufficeth us in this whole cauſe; for we know both into whoſe room he came, and what they were to ſuffer. Thus *Entellus* killing and ſacrificing an Ox to *Eryx* in the ſtead of *Dares* whom he was ready to have ſlain, when he was taken from him, expreſſeth himſelf;

Hanc tibi, Eryx, meliorem animam pro morte Darstis
Perſolvo.

He offered the Ox, a better Sacrifice, in the ſtead of Dares, taken from him. So

——*Fratrem Pollux alternâ morte redemit.*

And they ſpeak ſo not only with reſpect unto Death, but where ever any thing of *Durance* or ſuffering is intended. So the Angry Maſter in the *Comœdian*,

Ver-

Verberibus cæſum te Dave in piſtrinum dedam
uſque ad necem.
Eâ lege atque omine, ut ſi inde te exemerim,
ego pro te molam.

He threatned his Servant to caſt him into Priſon to be macerated to death with labour, and that with this engagement, that if he ever let him out he would *grind for him*; that is, in his ſtead. Wherefore without offering violence to the common means of underſtanding things amongſt Men, another ſenſe cannot be affixed to theſe words.

The *Nature of the thing* it ſelf will admit of no other Expoſition than that given unto it; and it hath been manifoldly exemplified among the Nations of the World. For ſuppoſe a man guilty of any crime, and on the account thereof, to be expoſed unto Danger from God or Man, in a way of Juſtice, Wrath, or Vengeance, and when he is ready to be given up unto ſuffering according unto his demerit, another ſhould tender himſelf to dye for him that he might be freed, let an Appeal be made to the common Reaſon and Underſtandings of all men, whether the intention of this his *dying for another*, be not, that he ſubſtitutes himſelf in his ſtead to undergo what he ſhould have done, however the tranſlation of puniſhment from one to ano-

another may be brought about and aſſerted. For at preſent we treat not of the *Right*, but of the *Fact*, or the thing it ſelf. And to deny this to be the caſe as to the *ſufferings of Chriſt*, is as far as I can underſtand, to ſubvert the whole Goſpel.

Moreover, as was ſaid, this hath been variouſly exemplified among the Nations of the World; whoſe actings in ſuch caſes, becauſe they excellently ſhadow out the general Notion of the Death of Chriſt for others, for ſinners; and are appealed unto directly by the Apoſtle to this purpoſe, *Rom.* 5. 7, 8. I ſhall in a few Inſtances reflect upon.

Not to inſiſt on the voluntary ſurrogations of private Perſons, one into the *Room* of another, mutually to undergo *dangers and death* for one another, as before mentioned, I ſhall only remember ſome publick Tranſactions in reference unto *Communities*, in Nations, Cities, or Armies. Nothing is more celebrated amongſt the Ancients than this; that when they ſuppoſed themſelves in danger, from the anger and diſpleaſure of their Gods, by reaſon of any guilt or crimes among them, ſome one perſon ſhould either *devote* himſelf, or be devoted by the people, to dye for them, and therein to be made as it were an *Expiatory Sacrifice*. For where ſin is the cauſe, and God is the Object reſpected, the making of ſatisfaction by *undergoing puniſh-*

ment,

ment, and expiating of ſin by a Propitiatory Sacrifice, are but various expreſſions of the ſame thing. Now thoſe who ſo *devoted* themſelves, as was ſaid, *to dye in the ſtead of others*, or to *expiate their ſins*, and turn away the anger of the God they feared, by their death, *deſigned* two things in what they did. Firſt, That the *Evils* which were impendent on the people and feared, might fall on themſelves, ſo that the people might go free. Secondly, That all good things which themſelves deſired, might be conferred on the people: which things have a notable ſhadow in them of the great *Expiatory Sacrifice*, concerning which we Treat and Expound the Expreſſions wherein it is declared. The Inſtance of the *Decii*, is known; of whom the Poet,

Plebeiæ Deciorum animæ, plebeia fuerunt
Nomina; pro totis legionibus Hi tamen,
& pro
Omnibus auxiliis, atq; omni plebe Latina,
Sufficiunt Diis infernis.

The two *Decii*, Father and Son, in imminent dangers of the people, devoted themſelves, at ſeveral times, unto Death and Deſtruction. And ſaith he, *ſufficiunt Diis infernis*; they ſatisfied for the whole people; adding the Reaſon whence ſo it might be;

Pluris

Pluris enim Decii quam qui ſervantur ab illis.

They were more to be valued, than all that were ſaved by them. And the great *Hiſtorian* doth excellently deſcribe both the Actions, and Expectations of the one and the other in what they did. The Father, when the *Roman Army* commanded by himſelf and *Titus Manlius*, was near a total ruine by the *Latines*, called for the publick Prieſt, and cauſed him with the uſual ſolemn *Ceremonies*, to devote him to death, for the deliverance and ſafety of the Army: After which making his requeſts to his Gods, *(Dii quorum eſt poteſtas noſtrorum hoſtiumque :) The Gods that had power over them and their Adverſaries*, as he ſuppoſed, he caſt himſelf into death by the Swords of the Enemies. *Conſpectus ab utraque acie aliquanto auguſtior humano viſu, ſicut cælo miſſus, piaculum omnis Deorum iræ, qui peſtem ab ſuis averſam in hoſtes ferret. He was looked on by both Armies, as one more auguſt than a Man, as one ſent from Heaven, to be a piacular Sacrifice; to appeaſe the Anger of the Gods, and to transfer deſtruction from their own Army to the Enemies*, Liv. Hiſt. 8. His ſon in like manner in a great dangerous Battel againſt the *Galls* and *Samnites*; wherein he commanded in Chief, *devoting* himſelf as his Father had done, added unto the former ſolemn

lemn deprecations; *Præ ſe, agere ſeſe, formidinem ac fugam, cædemque ac cruorem, Cæleſtium & infernorum iras*, Lib. 11. That he carried away before him, (from thoſe for whom he devoted himſelf) *Fear and Flight, Slaughter and Blood, the anger of the Cæleſtial and Infernal Gods.* And as they did in this *devoting of themſelves* deſign, *Averruncare malum, Deum iras, luſtrare populum, aut exercitum, piaculum fieri*, or περίψημα, ἀνάθημα, ἀποκάθαρμα, *expiare crimina, ſcelus, reatum*, or to remove all evil from others, by taking it on themſelves in their ſtead; ſo alſo they thought they might, and intended in what they did, to covenant and contract for the good things they deſired. So did theſe *Decii*, and ſo is *Menœceus* reported to have done when he devoted himſelf for the City of *Thebes*, in danger to be deſtroyed by the *Argives*. So *Papinius* introduceth him treating his Gods,

Armorum ſuperi, tuque ô qui funere tanto
Indulges mihi Phœbe mori, date gaudia Thebis,
Quæ pepegi, & toto quæ ſanguine prodigus emi.

He reckoned that he had not only repelled all death and danger from *Thebes*, by his own, but that he had purchaſed joy, in peace and liberty for the People.

And where there was none in publick calamities, that did voluntarily *devote themselves*, the People were wont to take some obnoxious Person, to make him *execrable*, and to lay on him according to their superstition, all the wrath of their Gods, and so give him up to destruction. Such the Apostle alludes unto, *Rom.* 9. 3. 1 *Cor.* 4. 9, 13. So the *Massilians* were wont to expiate their City by taking a Person devoted, imprecating on his Head all the evil that the City was obnoxious unto, casting him into the Sea with these words, περίψημα ἡμῶν γένου; *Be thou our Expiatory Sacrifice:* To which purpose were the solemn words that many used in their Expiatory Sacrifices; as *Herodotus* testifieth of the *Ægyptians*, bringing their Offerings; saith he, καταρέονται τὰς ἢ λέγοντες τῇσι κεφαλῇσιν; ἔιτε μέλλοι ἢ σφήσι τοῖσι θύουσι, ἢ Αἰγύπτῳ τῇ συμπάσῃ κακὸν γενέσθαι εἰς κεφαλὴν ταύτην τραπέσθαι; *they laid these imprecations on their heads; that if any Evil were happening towards the Sacrificer, or all Ægypt, let it be all turned and laid on this devoted Head.*

And the Persons whom they thus dealt withal, and made *execrate*, were commonly of the vilest of the People, or such as had rendred themselves *detestable* by their own crimes; whence was the complaint of the Mother of *Menecæus* upon her Sons devoting himself,

Lustra-

Luſtralemne feris, ego te puer inclyte Thebis,
Devotumque Caput, vilis ſeu mater alebam?

I have recounted theſe Inſtances to evince the common intention, ſenſe, and underſtanding of that expreſſion, of *one dying* for another; and to manifeſt by Examples, what is the ſenſe of Mankind, about any ones being devoted and ſubſtituted in the Room of others, to deliver them from death and danger; the conſideration whereof, added to the conſtant uſe of the words mentioned in the Scripture, is ſufficient to found and confirm this Concluſion;

That whereas it is frequently affirmed in the Scripture, *that Chriſt died for us, and for our ſins*, &c. to deny that he Died and Suffered in our ſtead, undergoing the Death whereunto we were obnoxious, and the Puniſhment due to our ſins, is, if we reſpect in what we ſay or believe, the conſtant uſe of thoſe words in the Scripture, the nature of the thing it ſelf concerning which they are uſed, the uncontrouled uſe of that Expreſſion in all ſorts of Writers, in expreſſing the ſame thing, with the Inſtances and Examples of its meaning and intention among the Nations of the World, is to deny that he Died for us at all.

Nei-

Neither will his *Dying for our Good* or advantage only, in what way or ſenſe ſoever, anſwer or make good or true, the Aſſertion of his *dying for us*, and our ſins. And this is evident in the Death of the Apoſtles and Martyrs; they all died for our Good; our Advantage and Benefit was one end of their Sufferings, in the Will and Appointment of God; and yet it cannot be ſaid, that they died *for us, or our ſins.*

And if Chriſt Died only for our Good, though in a more effectual manner than they did, yet this altereth not the kind of his Dying for us; nor can he thence be ſaid properly, according to the only due ſenſe of that expreſſion, ſo to do.

I ſhall in this brief and haſty Diſcourſe, add only one conſideration more about the Death of Chriſt, to confirm the Truth pleaded for. And that is that he is ſaid in Dying for ſinners, *to bear their ſins*, Iſa. 53. 11. *He ſhall bear their iniquities*, ver. 12. *He bare the ſins of many*; explained, ver. 5. *He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, the Chaſtiſement of our Peace was upon him.* 1 Pet. 2. 24. *Who his own ſelf bear our ſins in his own Body on the Tree*, &c.

This Expreſſion is purely *Sacred.* It occurreth not directly in other *Authors*, though the ſenſe of it in other words do frequently. They call

call it *Luere peccata*; that is, *delictorum supplicium ferre*; to bear the Punishment of sins. The meaning therefore of this phrase of speech, is to be taken from the Scripture alone, and principally from the *Old Testament*, where it is *originally* used; and from whence is is transferred into the *New Testament* in the same sense, and no other. Let us consider some of the places.

Isa. 53. 11. עונתם הוא יסבל. The same word סבל is used, *ver.* 4. אכן חלינו הוא סבלם ומכאביגו *And our griefs he hath born them.* The word signifies, properly to bear a Weight or a Burden, as a Man bears it on his shoulders; *Bajulo, Porto.* And it is never used with respect unto sin, but openly and plainly it signifies the undergoing of the Punishment due unto it; so it occurs directly to our purpose, *Lam.* 5. 7. אבתינו חטאו ואינם ואנחנו עונתיהם סבלנו *Our Fathers have sinned and are not; and we have born their iniquities*; The Punishment due to their sins. And why a new sense should be forged for these words, when they are spoken concerning Christ, who can give a just reason?

Again, נשא is used to the same purpose, ver. 12. *And he bear the sins of many.* והוא חטא רבים נשא Is often used with respect unto sin; sometimes with reference unto God's Actings about it, and sometimes with

with reference unto Mens concerns in it. In the first way, or when it denotes an Act of God, it signifies to lift up, to take away, or pardon sin; and leaves the word עון wherewith it is joyned under its first signification, of *iniquity*; or the guilt of sin, with respect unto punishment, ensuing as its consequent. For God pardoning the guilt of sin, the removal of the punishment doth necessarily ensue; Guilt containing an Obligation unto Punishment. In the latter way, as it respects Men or Sinners, it constantly denotes the bearing of the Punishment of sin, and gives that sense unto עון, with respect unto the Guilt of sin as its cause. And hence ariseth the ambiguity of those words of *Cain*, *Gen.* 14.13. גדול עוני מנשא. if נשא denotes an Act of God, if the words be spoken with referrence in the first place to any Acting of his towards *Cain*, עון, retains the sense of Iniquity, and the words are rightly rendred, *My sin is greater than to be forgiven.* If it respect *Cain* himself firstly, עון assumes the signification of Punishment, and the words are to be rendred; *My punishment is greater than I can bear, or is to be born by me.*

This I say is the constant sense of this Expression, nor can any Instance to the contrary be produced. Some may be mentioned in the confirmation of it. *Numb.* 14. 33. Your Chil-

Children ſhall wander in the Wilderneſs forty years ונשאו זנותיכם *and ſhall bear your Whoredoms*, v. 34. עונתיכם ארבעים שנה תשאו *Ye ſhall bear your iniquities forty years*; that is, the Puniſhment due to your Whoredoms and Iniquities, according to Gods Providential dealing with them at that time. *Lev.* 19. 8. *He that eateth it,* עונו ישא *ſhall bear his Iniquities*: How? ונכרתה הנפש ההיא *that Soul ſhall be cut off.* To be *cut off* for ſin, by the Puniſhment of it, and for its Guilt, is to bear Iniquity. So *Chap.* 20. 16, 17, 18. for a Man to bear *his Iniquity*, and to be Killed, Slain, or put to Death for it, are the ſame.

Ezek. 18. 20. הנפש החטאת היא תמות בן לא ישא בעון האב; *the Soul that ſinneth it ſhall die*; *the Son ſhall not bear the ſin of the Father.* To *bear ſin*, and to *die for ſin*, are the ſame. More Inſtances might be added, all Uniformity ſpeaking the ſame ſenſe of the words.

And as this ſenſe is ſufficiently indeed invincibly eſtabliſhed by the invariable uſe of that Expreſſion in the Scripture, ſo the manner whereby it is affirmed that the Lord Chriſt *bear our Iniquities*, ſets it abſolutely free from all danger by Oppoſition. For he bear our Iniquities when יהוה הפגיע בו את עון כלנו *The Lord made to meet on him, or laid on him, the iniquity of us all*, Iſa. 53. 6. Which words the

the LXX. render, καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν; *The Lord gave him up, or deliver'd him unto our sins.* That is, to be punished for them: for other sense the words can have none. *He made him sin for us*, 2 Cor. 5. 21. So *he bore our sins*, Isa. 53. 11. How? *In his own Body on the Tree*, 1 Pet. 2. 24. That when he was, and in his being *Stricken, Smitten, Afflicted, Wounded, Bruised, Slain*, so was the Chastisement of our Peace upon him.

Wherefore to deny that the Lord Christ in his Death and Suffering for us, underwent the Punishment due to our sins, what we had deserved, that we might be Delivered; as it overts the great Foundation of the Gospel, so by an open perverting of the plain words of the Scripture, because not suited in their sense and importance, to the vain imaginations of Men, it gives no small countenance to Infidelity and *Atheism*.

FINIS.

A Catalogue of BOOKS, *newly Printed for* William Marshal, *and Sold by him at the* Bible, *in* Grace-Church-Street.

In FOLIO.

1. *Caryl's* Exposition on the whole Book of *Job*, in Quires 30*s*. Bound 40*s*.

2. Mr. *Pool's Synopsis Criticorum*, in two Volumes, on the New Testament, *Latin*, with the Index, in Quires 20*s*, bound 30*s*.

3. Mr. *Keach's* Exposition of all the Parables contain'd in the Four Evangelists.

4. The *Regular Architect* in 5 Orders for Building.

In QUARTO.

1. *Sikes's* Exposition of *Ecclesiastes*, or, the Preacher. Price bou. 3*s*.

2. The Catechism of the Kingdom of Christ in the Thousand Years: The Second Edition with Additions. By *T. B.* Price 6*d*.

3. A Discourse of several Sermons on the Sacrament. Price 6*d*.

4. A Sermon on the Death of the Queen. Pr. 6*d*.

5. Faith by which we are justify'd in a Scripture-Sence. Price 1*s*.

6. A Discourse of the Powers of the World to come. By *T. B.* Price 6*d*.

7. Christianity the Great Mystery. Price 1*s*.

8. The Loss of the Soul. Price 6*d*.

9. Christ made Sin: By *Crisp*. Price bou. 2*s*. 6*d*.

10. A Parable of the Ten Virgins. Pr. 2*s*, 6*d*.

11. *Claridge's* Looking-Glass for Religious Princes. Price 6*d*.

12. *Davis* true Spring of Gospel-Sight, and Sense of Sin. Price 6*d*.

13. The General Exercise. Price 2*d*.

14. *Beverley*'s Praise of the Glory of Grace. Pr. 1*s*.

15. ——His good Hope thro' Grace.

16. His Induction or accounting by Fifteens, the Great Style of Prophetick Time. Price 1*s*.

17. ——His Appendix to a Discourse of Indiction. Price 6*d*.

18. ——His grand Apocalyptic Question debated with Mr. *Fleming*. Price 1*s*.

19. A True second *Spira*, Or, a Soul plung'd in his Case. Price 6*d*.

20. *Edwards*, Esq; *Parabselene* dismantled of her Cloud, or *Baxterianism* bare-fac'd, drawn from a literal Transcript of Mr. *Baxter*'s, and the Judgment of others, &c.

21. A new-methodiz'd Concordance. Price 6*d*.

22. The Young Man's Guide for Drawing, Limning and Etching, with Printed Directions. Pr. 1*s*.

23. *Bunyan* of Election and Reprobation unfolded and explain'd. Price 6*d*.

24 *Cook*'s Marrow of Chyrurgery, with Anatomy, and the Marrow of Physick, shewing the Causes, Signs & Cures of most Diseases: The fifth Edition enlarg'd with 12 Copper Cuts. Price bound 6*s*.

25. The *Dissenting Laity* Pleading their own Cause against the Clamours and Calumnies of the *High-Flying Clergy*. Price 1*s*.

26. The Sufficiency of the Spirit's teaching without human Learning: By *Samuel How*. The fifth Edition corrected.

27. A Warning from the Winds. A Sermon Preach'd on *Wednesday*, *January* 19, 1703. By *Joseph Hussey*, Pastor of the Congregational Church at *Cambridge*.

28. A Plea for the Ancient Gospel, By *I. Chauncy*.

In Octavo *and* Twelves.

1. THo. *Cole*, of Chriſtian Religion, in ſundry Points. Price bound 2 *s.* 6 *d.*

2. The Types unvail'd: Or, The Goſpel pick'd out of the legal Ceremonies; whereby we may compare the *Subſtance* with the *Shadow*. Written for the Information of the Ignorant, for their Help in reading the Old Teſtament. By *Thomas Worden*, Miniſter. The ſecond Edition with Additions corrected. Price 2 *s.* 6 *d.*

3. *De Laune*'s Plea for the Non-Conformiſts: Shewing the true State of their Caſe, and how far the Conformiſt's Separation from the Church of *Rome* for their Popiſh Superſtitions, *&c.* introduc'd into the Service of God, juſtifies the Non-Conformiſt's Separation from them. In a Letter to Dr. *Benjamin Calamy*, on his Sermon, call'd *Scrupulous Conſciences*, inviting hereto. To which is added, *A Parallel Scheme* of the *Pagan*, *Papal*, and *Chriſtian* Rites and Ceremonies. With a Narrative of the Sufferings underwent for Writing, Printing, and Publiſhing hereof. By *Thomas Delaune*, who dy'd in *Newgate*, during his Impriſonment for this Book. And now Re-Printed from the Author's Original Copy. With a Preface by the Author of the *Review*. Price bound 1 *s.* 6 *d.*

4. The Doctrines of the Chriſtian Religion, compriz'd in the Shorter Catechiſm, compos'd by the Reverend Aſſembly of Divines, at *Weſtminſter*; with Additional Improvements taken out of the Larger. Very uſeful for all Families.

5. *Wight*'s Goſpel-Deſcription of a New Creature. Price bound 1 *s.*

6. *Collin*'s Temple repair'd. Price bound 1 *s.*

7. *Chauncy*'s *Alexipharmacon*: Or, a freſh Antidote againſt *Neonomian* Bane and Poiſon to the Proteſtant Religion. Price bound 2 *s.*

8. *Ayres*'s *Æsop*'s Fables. Price bound 2 *s.* 6 *d.*

9. *Fleming*'s fulfilling of the Scripture: The third Edition, with an Appendix. Price 2 *s.* 6 *d.*

10. ——— His Second Part of the fulfilling of the Scripture. Price bound 1 *s.* 6 *d.*

11. *Elisha Cole*'s Discourse of God's Sovereignty:

12. Youth's Comedy, or, The Souls Tryals and Triumph. By *T. S.* Price 1 *s.*

13. *Thomas Barnes*'s Safe Conduct to the Christian's Resting-Place: With a Preface by *Timothy Rogers*, M. A. Price bound 1 *s.* 6 *d.*

14. An Essay for Reformation of Manners. Pr. 6 *d.*

15. Beams of Divine Light. Price 3 *d.*

16. The Psalm-Singer's Guide, or, The Tutor to singing, by Mr. *Tate* and Mr. *Brady*. Price 1 *s.* 6 *d.*

17. *Sikes*'s Evangelical Essays: Being a Discovery of the Everlasting Gospel-Life of Christ; The second Edition. Price bound 1 *s.*

18. A Declaration of the Congregational Ministers in and about *London*, against *Antinomian* Errors, The second Edition. Price 6 *d.*

19. *Bunyan*'s Doctrine of the Law and Grace unfolded: The second Edition corrected Price bou. 1 *s.* 6 *d.*

20. *Sendell*'s Benefit and Excellency of Christian Love and Unity. Price 6 *d.*

21. *Doe*'s Collection of Experiences of the Work of Grace on several Persons. Price 6 *d.*

22. *Gammon*'s Christ a Christian's Life: Or, A Practical Discourse of a Believer's Life: The second Edition corrected, and recommended by three Divines of *London*. Price 1 *s.* 6 *d.*

23. *Worden*'s Leper, and the Leper's House cleansed, divided into Ten Parts. Price bound 1 *s.*

24. A further Guide to Parish-Clarks: Or any others religiously and devoutly dispos'd to make Use of the Instructions. Being a full Account of all the Psalm-Tunes, and what Psalms are sung to each of 'em,

'em, with an Introduction, for young Beginners to learn all Manner of Tunes by Note; Fit to be bound up together with the Old or New Verſion of Pſalms, or the Bible ſingly. Contriv'd for common Uſe by *Daniel Warner* of *Ewelem* in *Oxford-ſhire*, ſinging-Maſter.

25. A brief View of the *State* of Mankind, in the firſt, and in the ſecond *Adam*. By *T. B.* Pr. 6 *d.*

26. *Cowper's* Inſtruction for the Ignorant. Pr. 6*d.*

27. Stated Chriſtian Conference aſſerted to be a Chriſtian Duty. Price 6 *d.*

28. *Ames's* Marrow of *Sacred* Divinity. Price 1 *s.* 6 *d.*

29. Hymns on ſeveral *Subjects*, in four Parts: By *R. Davis*. The Fourth Edition corrected. Price bound 1 *s.*

30. An awakening Call, or, an Alarm from Heaven to the Wiſe and Fooliſh Virgins. Price 6 *d.*

31. The Bonds of Love and Peace, or the Duties of Chriſtians one to another. Price 6 *d.*

32. A *Sermon* preach'd before the *Societies* for *Reformation of Manners* in *Dublin*. By *Tho. Emlyn*. Price 3 *d.*

33. *Bunyan's* Heavenly Foot-Man, or, a Deſcription of the Man that gets to Heaven. Price 1 *s.*

34. A true Narrative of God's Dealings with the *Soul* of *Shalome Ben Shalamoh* a *Few*, with an Account of his Converſion. The ſecond Edition with ſome Addition. Price 3 *d.*

35. A ſummary Relation of the Hiſtorical Part of the Holy *Scriptures*, plainly and familiarly compriz'd for the Help of Memory, and Inſtruction of the Ignorant. By *E. G.* Maſter of Arts. The fourth Impreſſion. Price 6 *d.*

36. *Syntaxis Liliana Tyronum gratiâ Singulari Methodo Explicata*: Or, *Lily's* Latin *Syntax* open'd and explain'd in a Method more peculiarly adapted to the Uſe of young Learners, than any Thing of that kind

yet extant *&c.* With an accurate Index containing about 800 Regent Words; and shewing what Case is to be set after each of them, and by what Rule, useful for making and parsing Latin. Design'd for a Supplement to *Hool*'s Terminations: And may be very serviceable to all that learn *Lily*'s Grammar. By *William Ronksley.*

37. Mr. *Keach*'s Glory of a true Church. Price *6d.*

38. *Clare*'s *Via naturalis*, or, The natural Way to learn the *Latin* Tongue, compos'd for the Use of Schools. Price *3d.*

39. The Pious Man's Companion. Price *1d*, or *9d.* a Dozen.

40. *Caryl*'s Beams of the Spirit. Price *1d*, or *9d.* a Dozen.

41. God's Exaltation in the glorious Work of Man's Salvation through Christ. By *Samuel Blower.* Price *6d.*

42. *Aristotle*'s New Book of Problems, set forth by Way of Question and Answer. To which are added, A great Number from other Famous Philosophers, Astrologers, Astronomers and Physicians. Shewing the Secrets of Nature and Art; Together with the Interpretation of *Dreams*, Signification of *Moles* in any Part, the Nature of *Ghosts*, the Reason of Eclipses of the *Sun* and *Moon*; as also of all the Wonders in the Creation, as Earth-quakes, Ebbing and Flowing of the Sea, *&c.* Price *1s.*

43. The Slaughter-House, or, a brief Description of the *Spanish* Inquisition, in which is laid open the Tyranny, and barbarous Cruelty of that Tribunal. By *J. S.* Price bound *1s.*

44. *Selectæ Sententiæ*: Or, a short Treatise compos'd of useful Sentences for the younger Sort. By *J. S.* Price bound *6d.*

45. The Funeral of the *Mass*, or the *Mass* dead, and bury'd without *Hope* of Resurrection. Price *1s.*

46. The Tomb of *Semiramis* hermetically seal'd, which

which if a wise Man open (not the Ambitious, Covetous *Cyrus*) he shall find the Treasures of Kings inexhaustible Riches to his Content. Price 3*d*.

47. An Arrow against *Idolatry*, taken out of the Quiver of the Lord of Hosts. By *H. A.* Price bound 1*s*.

48. *Cook*'s select Observations on *English* Bodies of Eminent Persons, in desperate Diseases. Price 2*s*. 6*d*.

49. *Norcott* of Baptism: The Third Edition corrected by *William Kiffin* and *Richard Claridge*. Price bound 6*d*.

50. The Child's Delight: Containing a Scripture Catechism. By *Ben. Keach*. Price bound 6*d*.

51. A Treatise of Justification. By *Michael Harrison*. Price 3*d*.

52. Dr. *Owen*'s *Eshcol*: or, Rules of Direction for the Walking of the Saints in Fellowship. Pr. 6*d*.

53. An Account of some of the dying Sayings of *Susanna Yeates*, with her Funeral-Sermon. Price 6*d*.

54. A Treatise of Baptism: Wherein that of Believers, and that of Infants, is examin'd by the Scriptures; with the History of both out of Antiquity, making it appear, that Infant-Baptism was not practis'd for near three hundred Years after Christ, with the History of Christianity among the Ancient *Britains* and *Waldenſians*. The second Edition with large Additions. By *Henry Danvers*. Pr. 1*s*. 6*d*.

55. The whole Book of *Psalms*, as they are now sung in the Churches, with the Singing-Notes of Time, and Tunes set to every Syllable. Never before done in *English*.

56. The Best Mirth, or, the Melody of *Sion*. Being a Collection of Spiritual Hymns, compos'd on divers Occasions. By *John Wright*.

57. A Description of a *Gospel-Church*, with Two Epistles, concerning 1st. Prayer in the Spirit of Promise, 2. The intrinsical Work of New-Creature

ture Grace, different from Gifts. To which is added an Appendix, in a ſhort Paraphraſe on the firſt four Verſes, and Part of the 5th and 6th of the firſt Chapter of the *Song of Songs*.

58. The *Weſtern Martyrology*, or *Bloody Aſſizes*: Containing the Lives, Tryals, and Dying-Speeches of all thoſe Eminent *Proteſtants* that ſuffer'd in the *Weſt* of *England*, and elſewhere, from the Year 1678, to this Time. Together with the Life and Death of *George* Ld. *Jefferies*. The fifth Edition. To which is added, to make it compleat, An Account of the barbarous Whippings of ſeveral Perſons in the *Weſt*, alſo the Tryal and Caſe of Mr. *John Tutchin*, the Author of the *Obſervator*, with the Cruel Sentence paſs'd on him, and his Petition to K. *James*, to be hang'd. Never before printed.

59. New *Pſalm-Tunes* fitted for either Old or New Verſions; with ſome of the beſt Old Tunes now in Uſe; and Inſtructions for Learners to ſing by Note.

60. The *Heavenly Trade*, or, the beſt Merchandizing: The only Way to live well in Impoveriſhing Times. The ſecond Edition corrected. By *Bartholomew Aſhwood*, Miniſter of the Goſpel.

61. *Burnet*'s Body of Divinity, Price 1 *s.* 6*d.*

62. *Multum in Parvo*: A Compendious Spelling-Book, 6*d.*

63. *Stller*'s Hiſtory of *England*, Second Edition.

64. Government of the Thoughts. Price 2 *s.*

65. The Art of Patience. Price bound 2 *s.*

66. The Works of *Jacob Behemen*. Price bound 6*s.*

67. K. *William*'s Royal Diary, Price bound 1 *s.*

68. A New Practice of Piety. Price bound 1 *s.*

69. *Archer*'s Comfort for Believers. Price 1 *s.*

70. The *Jewiſh Sabbath* abrogated: Or, The *Saturday Sabbath* confuted. In Two Parts. By *B. Keach*. Price bound 2 *s.* 6*d.*

71. *Keach*'s Breach repair'd. Price bound 2 *s.*

72. A Diſcourſe of the Divinity of Chriſt. By

Joseph Taylor. Price bound 1 s.

73. The Substance of several Sermons on *John* 9. 39. By *Nath. Wyles*. Price bound 1 s.

74. Four Discourses on *Isa.* 32. 2. *Christ a hiding Place*. By *Nath. Wyles*. Price bound 1 s.

75. The Young Man's Remembrancer. By *Mat. Mead*. Price bound 1 s.

76. *Grace, Grace*: Or, The Exceeding Riches of Grace. By *Joseph Taylor*. Price bound 1 s.

77. Spiritual Hymns on the whole Book of *Solomon*'s Songs. By *John Reeve*. Price bound 1 s.

78. *Saltmarsh* of Free Grace. Price bound 1 s.

79. *Loe* of the Doctrine of Justification. Price 1 s.

80. The *French* and *English* Impostor. By *Benj. Keach*. Price bound 1 s.

81. *Janeway*'s Token for Children, 1st and 2d Part bound 1 s.

82. *Lydall*'s Works compleat. Price bound 1 s.

83. A Confession of Faith, put forth by the Elders and Brethren of many Congregations of Christians baptiz'd on Confession of their Faith, in *London* and the Country. Price bound 1 s.

84. *Cor. Rede*'s Token for Youth. Price 6 d.

85. *Corbyn*'s Awakening Call. Price bound 6 d.

86. Faith the Grand Evidence of our Intereſt in Christ. By *Rich. Davis*. Price bound 1 s

87. *Keach*'s Instruction for Children. Price 6 d.

88. *Bunyan*'s *Publican* and *Pharisee*. Price 1 s.

89. *Bunyan*'s *Solomon*'s Temple spiritualiz'd. Price bound 1 s.

90. *Bunyan*'s *Jerusalem* Sinner sav'd. Price 1 s.

91. *The Spiritual Eye*: Or, A Spiritual Discerning into the Divine Mysteries of God. In Four Parts; *viz.* 1. An Exhortation to Love and Union. 2. Concerning Divine Worship. 3. Concerning the Doctrines of Christ. 4. Concerning the Latter Day Glory.

A Catalogue of Books of that Reverend Divine Dr. John Owen, *Printed for* William Marshal, *at the* Bible *in* Grace-Church-Street.

In FOLIO.

1. HIS Expoſition on the *Hebrews*. In Four Volumes.
2. His Diſcourſes of the Work of the Spirit.
3. The Doctrine of the Saints Perſeverance.

In QUARTO.

1. Doctrine of Juſtification by Faith.
2. Glorious Myſtery of the Perſon of Chriſt, God and Man.
3. The Grace & Duty of being ſpiritually-minded.
4. A Diſplay of the Errors of the *Arminians*.
5. Death of Deaths, in the Death of Chriſt.
6. *Vindiciæ Evangelicæ*: Or, The Myſtery of the Goſpel vindicated, and Socinianiſm explain'd. With their Catechiſm in Anſwer to *Beadel*.
7. *Theologia Naturæ*.
8. An Expoſition of the 130th Pſalm.
9. An Enquiry into the true Nature, Power, and Communion of Evangelical Churches; with the true Nature of a Goſpel-Church, and its Government, wherein thoſe Particulars are diſtinctly handled: 1. The Subject Matter of the Church. 2. The Form, Cauſe, of a particular Church. 3. The Policy, Rule, and Diſcipline. 4. The Officers. 5. The Duty of Paſtors. 6. The Office of Teachers. 7. The Rule, or of Ruling-Elders. 8. The Nature of Church Policy. 9. Of Deacons. 10. Of Excommunication.

Of

11. Of Communion of Churches. First and Second Part bound 6 s.

10. Those that have the first Part, may have the second Part singly, entitul'd, *The True Nature of a Gospel-Church.* Treating of the Eleven Particulars above-mention'd. Price bound 3 s.

11. The Duty of Pastor and People. Price 1 s.

12. The Church of *Rome* no safe Guide. Price 1 s.

13. A Vindication from the Charge of *Schism.* Price 1 s.

14. The Nature of the *Protestant Religion,* its present State in the World. Price 6 d.

15. God's Work in founding *Sion.* Price 6 d.

16. Several other Sermons very scarce.

17. A seasonable Word to *English* Protestants. Price 6 d.

In OCTAVO.

1. MEditations and Discourses on the Glory of Christ in his Person and Office, with the Difference between Faith and Sight: With a second Part annex'd; being the Application of the foregoing Meditations. 1. Apply'd to unconverted Sinners under spiritual Decays, and of obtaining fresh Springs of Grace. Both Parts bound together. Price 2 s. 6 d.

2. There have been two Impressions on the first Part of the *Meditations of the Glory of Christ,* &c. Those that would be supply'd with the second Part of the Application, &c. may have it for 1 s. bound.

3. Discourses of the Holy Spirit, being an Addition to his Folio, in two Parts. I. Part in seven Chapters of the Holy Spirit, and his Work. II. Part treating of spiritual Gifts, their Names and Significations; with the Difference between spiritual Gifts and saving Grace, &c. Both Parts together. 2 s.

3. Discourses of Evangelical Love, Church-Peace, and Unity, &c. Price bound 1 s. 6 d.

4. A Treatise of the Dominion of Sin and Grace. Price 6 d.

5. A brief Instruction in the Worship of God. Price bound 1 *s.*

6. Evidences of the Faith of God's Elect, *&c.* left by the Doctor for his Wife's private Meditation, she being prevail'd on to make it publick, for the Good of others. Price bound 1 *s.*

7. The Nature of Apostacy, from the Profession of the Gospel.

8. The Principles of the Doctrine of Christ unfolded, wherein the Principles of Religion are explain'd. Fit for all Persons before admitted to the Sacrament, and useful for all Families. Price bound 6 *d.* or 5 *s.* per Dozen.

9. Animadversions on *Fiat Lux.*

10. A Vindication of the Animadversions.

11. Of *Schism*, the true Nature of it discover'd.

12. A Review of the true Nature of *Schism*, with a Vindication of Congregational Churches. Price 1 *s.*

13. A Defence of Mr. *J. Cotton*, against *Cawdrey*: Whereunto is prefix'd an Answer to a late Treatise about the Nature of *Schism*. Price bound 1 *s.*

At the *Bible* in *Grace-Church-street*, you may be supply'd with Dr. *Owen*'s Effigies, Mr. *Caryl*'s, Mr. *Mead*'s, Mr. *Baxter*'s, Mr. *Bunyan*'s, Dr. *Crisp*'s, Mr. *Calamy*'s, Mr. *Janeway*'s, Mr. *Keach*'s, King *William*'s, and Queen *Mary*'s, Mr. *Clark*'s, *&c.* Likewise all sorts of Short-Hand Books, as *Stringer*'s Short-hand, *&c.* And all sorts of Bibles, Common-Prayers, Testaments, *&c.* And likewise all sorts of Copy-Books, Shop-Books, Pocket-Books, Letter-Cases, and all sorts of Writing-Paper, Wax, Wafers, Pens, Ink, *&c.* And all Chap-Mens Books bound. Where is sold by Wholesale or Retale Dr. *Marwood*'s *Britanick* Ink-Powder to *Stationers* and *Haberdashers*, &c. Likewise all sorts of Yard-Paper for Hanging of Rooms, of the Newest Fashion, and all sold by *William Marshall*, at the *Bible* in *Grace-Church-street*, as above.